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GENERAL CONFERENCE.

REPORTED FOR ZION'S HERALD.

TUESDAY, May 7.

[Speech of Dr. Smith on the Appeal case, continued.]

The ground on which I rest this appeal is briefly this:—

First, The appellant violated no rule of Discipline in refusing to comply with the condition of the Baltimore Conference. Secondly, But on the contrary, the rule of the Church makes provision in his favor. Thirdly, And therefore his suspension is unauthorized, and should be reversed.

If it be the pleasure of the Conference for me to proceed in the investigation of this subject, I propose to do so; but if they think it would be more in order for the defence to respond, I am willing and ready to give place, that they may do so. I do not wish to forestall, and ask no right more than to state the case, and the grounds of our appeal.

Mr. Morgan said, in reference to Mr. Gere's statement, that there had been two cases before the Baltimore Conference involving the question of slavery, those of Mr. Harding and Mr. Hansberger. Mr. Harding did consent to send his slaves to Liberia, if the consent and that of his wife could be obtained; but the other was willing to emancipate his, provided certain arrangements could be made.

Dr. Smith. The ground we take is that the appellant violated no rule of Discipline; on the contrary, the rules of the church make provision in his favor, and that, therefore, his suspension by the Baltimore Conference is unauthorized, and should be reversed.

Because, under the law of Maryland, in which State he married, he did not come, by his marriage, to be the owner of the property which fell to his wife. As, therefore, he was not the owner of a single slave, he could not manumit one. The Conference required an impossibility. In proof thereof I will read an opinion of Judge Key. I suppose that this Conference would have no hesitation about receiving the opinion of that gentleman. He says:

> "The Reverend Mr. Harding having married Miss Swan, who, at the time of her marriage, was entitled to some slaves, I am requested to say, Whether he can legally manumit them, or not? By an act of Assembly, no person can manumit a slave in Maryland; and by another act of our Assembly, a husband has no other or further right to his wife's slaves than their labor, while he lives. He can neither sell nor liberate them. Neither can he and his wife, either jointly or separately, manumit her slaves, by deed, or otherwise. A reference to the Acts of Assembly of Maryland will show this.
>
> EDMUND KEY.
>
> "Prince George county, April 25th, 1844."

I would also refer to the Laws of the State of Maryland, chap. 293.

> "Section 1. *Be it enacted by the General Assembly of Maryland*, That from and after the passage of this act, any married woman may become seized and possessed of any property, real or of slaves by direct bequest, demise, gift, purchase or distribution, in her own name, and as of her own property; *provided* the same does not come from her husband after coverture."

Now, sir, by this late act of Maryland, a woman can become an owner of property in her own name, though married.

> Sec. 2. *And be it enacted*, That hereafter when any woman possessed of a property in slaves, shall marry, her property in such slaves and their natural increase shall continue to her, notwithstanding her coverture, and she shall have, hold and possess the same as her separate property, exempt from any liability for the debts or contracts of the husband."

Now, from this section, we perceive that the property of a woman does not pass to the husband, as by the original law, and as is probably the case in other States of the Union.

> "Sec. 3. *And be it enacted*, That when any woman during coverture shall become entitled to or possessed of slaves by conveyance, gift, inheritance, distribution or otherwise, such slaves, together with their natural increase, shall enure and belong to the wife in like manner as is above provided as to slaves which she may possess at the time of marriage.
>
> "Sec. 4. *And be it enacted*, That the control and management of all such slaves, the direction of their labor and the receipts of the productions thereof, shall remain to the husband, agreeably to the laws heretofore in force. All suits to recover the property or possession of such slaves shall be prosecuted, or defended, as the case may be, in the joint names of the husband and wife; in case of the death of the wife, such slaves shall descend and go to her children and their descendants, subject to the use of the husband during life, without liability to his creditors, and if she die without leaving children living, or descendants of such children living, they shall descend and go to the husband."

From these we learn, that, were a husband marrying a woman with slaves, to manumit those slaves, any person who might inherit property from his wife might make him pay for every one so manumitted, because of the injury done to them by such an act of manumission.

> Sec. 5. *Be it enacted*, That the slaves owned by a feme covert under the provisions of this act, may be sold by the joint deed of the husband and wife, executed, proved and recorded agreeably to the laws now in force in regard to the conveyance of real estate of feme coverts and not otherwise."
>
> "Sec. 6. *And be it enacted*, That a wife shall have a right to make a will and give all her property or any part thereof to her husband, and to other persons with the consent of the husband subscribed to said will; *provided always*, that the wife shall have been privately examined by the witnesses to her will, apart and out of the presence and hearing of her husband, whether she doth make the same will freely and voluntarily, and without being induced thereto by fear or threats of ill usage by said husband, and says she does it willingly and freely; *provided* that no will under this act shall be valid unless made at least sixty days before the death of the testatrix."

It is perfectly manifest that the opinion of Judge Key is without any doubt correct, and that the appellant in this case did not possess the right of property in any one of these five slaves that his wife held by the demise of her parents. The Baltimore Conference said, "Manumit your slaves," thus requiring the appellant to dispose of property that did not belong to him; to set at liberty those in whom he had no right, and over whom he had no control whatever. Why, they might with equal propriety tell him to unhorse the first Methodist minister he found on the highway, and turn the horse loose beyond the power of his proper owner, or to manumit the slaves of every man in the State as a condition of holding his membership in their body. He has as much right to the horse, bridle, and saddle-bags of his brethren as to the slaves in question, and just as much right to every slave in the State as to these, and could with as much propriety execute a deed of manumission on their behalf. I say, then, that without doubt the Baltimore Conference required him to do that which it was impossible for him to do. I am at a loss to know how that Conference could commit such an error. It really is so marvellous that I am utterly at a loss to account for it.

Secondly. If the doctrine I have just laid down could in any sense be held as doubtful, though I cannot see how it can possibly be so held, and it should therefore be said that he had property in the slaves of his wife, then the rule of Discipline, sect. 10, pages 209–10, makes provision in his favor:—

> "We declare that we are as much as ever convinced of the great evil of slavery; therefore no slaveholder shall be eligible to any official station in our church hereafter, where the laws of the State in which he lives will admit of emancipation, and permit the liberated slave to enjoy freedom."

Now we maintain that, under this provisional exception to the general rule of our church, he was not required to manumit these slaves, because he could not legally effect that manumission, even if they belonged to him, in that State. Such also is expressly the meaning of the second answer:

> "When any travelling preacher becomes an owner of a slave or slaves, by any means, he shall forfeit his ministerial character in our church, unless he execute, if it be practicable, a legal emancipation of such slaves, conformably to the laws of the State in which he lives."

This is a different phraseology expressing the same idea, and has been so decided by the General Conference. A legal emancipation! What is the common-sense meaning of this? Such an emancipation as will put the slave in possession of his freedom in that State. Now could the appellant give them such liberty? I hold in my hand an extract from the laws of Maryland on this subject, from Dorsey's "Laws of Maryland," in 1831:—

> "*And be it enacted*, That it shall hereafter be the duty of every clerk of a county in this State, whenever a deed of manumission shall be left in his office for record, and of every register of wills in every county of this State, whenever a will manumitting a slave or slaves shall be admitted to probate, to send, within five days thereafter, (under a penalty of ten dollars for each and every omission so to do, to be recovered before any justice of the peace, one half whereof shall go the informer, and the other half to the State,) an extract from such deed or will, stating the names, number, and ages of the slave or slaves so manumitted, a list whereof, in the case of the will so proved, shall be filed therewith by the executor or administrator, to the board of managers for Maryland for removing the people of color of said State; and it shall be the duty of said board, on receiving the same, to notify the American Colonization Society, or the Maryland State Colonization Society, thereof, and to propose to such Society that they shall engage, at the expense of said Society, to remove said slave or slaves so manumitted to Liberia; and if the said Society shall so engage, then it shall be the duty of the said board of managers to have the said slave or slaves delivered to the agent of such Society, at such place as the said Society shall appoint for receiving such slave or slaves, for the purpose of such removal, at such time as the said society shall appoint; and in case the said Society shall refuse so to receive and remove the person or persons so manumitted and offered, or in case the said person or persons shall refuse to be so removed, then it shall be the duty of the said board of managers to remove the said person or persons to such other place or places beyond the limits of this State, as the said board shall approve of, and the said person or persons shall be willing to go to, and to provide for their reception and support such place or places as the board may think necessary, until they shall be able to provide for themselves, out of any money that may be earned by their hire, or may be otherwise provided for that purpose; and in case the said person or persons shall refuse to be moved to any place, beyond the limits of this State, and shall persist in remaining therein, then it shall be the duty of said board to inform the sheriff of the county wherein such serson or persons may be, of such refusal, and it shall thereupon be the duty of said sheriff to forthwith arrest, or cause to be arrested, the said person or persons so refusing to emigrate from this State, and transport the said person or persons beyond the limits of this State; and all slaves shall be capable of receiving manumission for the purpose of removal as aforesaid, with their consent, of whatever age, any law to the contrary notwithstanding."—Chap. 281, sec. 3.

We find a supplement to this law in 1832:—

> "Chap. 145, sec. 1.—Be it enacted by the General Assembly of Maryland, That whenever the board of managers, appointed under the act to which this is a supplement, shall inform the sheriff of any county of the refusal to remove any person or persons therein mentioned, and shall provide a sum sufficient to defray the removal of said person or persons beyond the limits of the State, every sheriff then failing to comply, within the term of one month, with the duties prescribed in the third section of the act aforesaid, shall forfeit fifty dollars for every person he shall neglect so to remove, to be recoverable in the county court of his county, by action of debt on indictment.
>
> "Sec. 2. And be it enacted, That nothing herein contained shall be construed to repeal any part of the act of which this is a supplement."
>
> The foregoing is a copy, corrected by myself, from the acts referred to, as published in Dorsey's Laws of Maryland.
>
> GEORGE H. MOORE,
>
> May 6, 1844. Ass't Librarian N. Y. Hist. Soc.

Now from these laws it is perfectly manifest that if there be a State to which the provisional exception of the Discipline applies, it is the State of Maryland. The laws of Virginia are not by any means so strict. The brethren from Virginia will agree with me, that they are by no means so strict. And no one can read these laws without concluding that it is very difficult to manumit slaves there, so that they can enjoy their liberty there; that it is indeed impossible, so far as the laws of the State are concerned. And if they are free *there*, it is because the laws of the State are not executed. It will be remembered, that it was in conformity with the law of the State that this brother stated his readiness to make a pledge; and the issue is that he would not pledge himself to do that which the laws forbade him to do, while he was willing to do what the laws of the State allowed, provided the slaves had belonged to him. This, then, is the issue between the appellant and the Baltimore Conference. He stated that he was ready to do that which the law provided for under the circumstances. The question will be in the mind of every candid hearer, Shall the vote side with the Baltimore Conference in demanding from this brother that he *should submit to their conditions without authority from the rules of the church*, in the face of the very laws of that State that gave him birth, and afforded him protection in his rights and privileges? Or shall their decision be in favor of the appellant, who stated that he was ready, and did pledge himself to fulfil the only condition in his power, by sending the slaves to Liberia, or to remove them beyond the limits of the State?

The third point in the general argument is, this construction of the discipline has already received the sanction of the General Conference. I allude to the case of the Westmoreland local preachers four years ago. The Conference will bear in mind that certain members of our church in the State of Virginia appealed over and over again to the Baltimore Conference, as licensed local preachers, for ordination. The Baltimore Conference as often responded, "We will not ordain you, because you hold slaves." The applicants said they were not bound to give up their slaves as citizens of Virginia, because the laws of their State would not allow them to enjoy freedom; therefore they could not actually give them freedom; and that this clause of Discipline made provision for their case. The Baltimore Conference maintained a different doctrine, as you very well know. The discussion was painfully protracted. It involved a great deal of feeling within the bounds of the Baltimore Conference—The complainants first went to the General Conference at Cincinnati in 1836, and asked to be united to the Virginia Conference, but the Baltimore friends opposed. They were clever fellows, and could not be spared, though, according to the doctrines held by the Baltimore Conference, they were practically sinners. But now they were very clever fellows! I know, sir, [illegible] the members of the Baltimore Conference on a subject of the kind; but because of the unfortunate and unfriendly aspect of the case, it was believed in Virginia, much to the discredit of the Baltimore Conference, that it was because of the loaves and fishes.—Well, sir, failing in their application to the Cincinnati Conference of 1836, they came up to the General Conference at Baltimore in 1840, and asked them to vindicate their rights by settling this issue. The General Conference referred the memorial to an able committee, of which Dr. Bascom was chairman—a committee fully competent to respond to the memorial. Their report was submitted to the General Conference, and adopted by them. The whole of it has been published. It contains an able and conclusive argument, vindicating the construction put upon the clause of the Discipline by the memorialists, and concludes with the following resolution:—

> "Resolved, by the delegates of the several Annual Conferences, in General Conference assembled, That under the provisional exception of the general rule of the church on the subject of slavery, the simple holding of slaves, or mere ownership of slave property, in States or territories where the laws do not admit of emancipation, and permit the liberated slave to enjoy freedom, constitutes no legal barrier to the election or ordination of ministers to the various grades of offices known in the ministry of the Methodist Episcopal Church, and cannot, therefore, be considered as operating any forfeiture of right in view of such election or ordination."

This, sir, was adopted by the General Conference. And if language can settle any point on earth, the language of this resolution goes to settle the construction we have put on this rule of Discipline, viz., that the brethren holding slaves in those states that do not permit the liberated slave to enjoy freedom, are not, under the Discipline of our Church, required to emancipate their slaves.

Now, sir, I beg to call the attention of the Conference to this point. This action of the General Conference was intended finally to settle a long-contested issue between the Baltimore Conference and certain members of the Church, and does it not settle it fairly and unequivocally? I appeal to this Conference, if it were to be looked for that an annual Conference, cherishing due respect for the decisions of the General Conference, should proceed within four years after the passage of this very resolution to trample it under their feet, and act on another construction of the rule of Discipline defining the terms of membership, and thus throw overboard one of their own body? Was this to be expected? So far as I feel myself entitled to any judgment in this matter, I say it was not! The act was wrong, and we had a right, under the circumstances, to expect that the Baltimore Conference would not thus have disregarded the decision of the General Conference. I take it upon me to say that the decision referred to settled that point; and the appellant was not required under the laws of the state of Maryland, and under that decision upon our laws of Discipline, to manumit these slaves, because the act would not secure their freedom. I need not stop to notice, that, though that law was passed, and that report and resolution adopted for the government of the Baltimore Conference, they have never ordained these men.

Mr. Collins. That's the fact. It was no law; it was only a resolution.

Dr. Smith. We maintain, therefore, that the refusal to comply with the demand of the Baltimore Conference was no violation of the rules of Discipline, and also, that as a conscientious and humane man, he could do no more than he proposed to do. It is admitted by all the delegation that he was ready to send every one of these slaves, with their consent, to Liberia. What more could he do as a humane man? Should he send them there without their consent? Should he separate parents and children and their friends, without their consent, and compel them to find refuge in the bosom of Africa? Should he have done so? He was willing so to do, *with* their consent, and I ask what more could humanity ask or Christianity require? Let me at this point briefly examine the requisitions made upon him. They wanted him to hold two of the slaves in perpetual bondage. Did you mark that? Yes! the decision of that Conference required him to hold two of the slaves in perpetual bondage, one till he was 28 and two till they were 23! Now, sir, I beg leave to ask what eastern man, consistently with his principles, can vote to sustain the Baltimore Conference in this instance? Stick to your principles, abide by them, and you cannot sustain them in their action! On the other hand, Harding, on the principle of the most ultra eastern member here, pledges himself to let them go to Africa or any free state. What more could he do? What more would the laws permit him to do? And what eastern man will fail to sustain him in this? He intended this, and does now intend it, so far as he has a right to control his movements on the subject.

My third general ground is, that the spirit of our Discipline does not, any more than the letter of it, justify the Baltimore Conference in their suspension of this brother. The spirit of the Discipline is a vague term, but I may explain. I mean, then, that the general design and tendency of the rules of our Discipline on the subject of slavery do not justify that Conference in their course. I hold that the rules of our Discipline on this subject are exclusively conservative. The whole Discipline is conservative, and I claim to be a conservative myself. I stand by Methodist Discipline; and if any man claims to be conservative, and will not stand on the same broad platform, I deny that he is one, and will contest it every inch. I repeat, our Discipline is conservative. Hear it. "What shall be done for the extirpation of the evil of slavery? Ans. 1. We declare that we are as much as ever convinced of the great evil of slavery." I believe it—with all my heart I subscribe to it. And I can repeat that language with a feeling that none, except those from the south, like circumstanced, can possibly do. I say it is an evil, because I feel it to be an evil. And who cannot say the same that has trod the soil of the South? It is an evil. The Discipline declares the truth, the whole truth, and so far as it relates to the case, nothing but the truth; and a truth which, from our connection with the subject, we are not ashamed to own, nor afraid to proclaim on the housetops, here or elsewhere. Is not this enough? What more can the brethren ask? What more would they ask from the South as a sacrifice on the altar of union than this broad, unqualified declaration? This, sir, is unquestionably conservatism. But, sir, it is not such conservatism as is represented by the cabs of your city, always, when the horse is taken out, letting down on one side. No, sir, this is not the principle of conservatism! That always involves principles appropriate to two sides. On the other hand, I should say that while the Discipline deprecates the evil of slavery, it requires the members of the church within those states to conform their action to the rules or laws of those states in which they live. This is assuming the doctrine that though slavery is an evil, and a great evil, it is not necessarily a sin. There's the other side of the question. And is it not clearly so? Now, we of the south take both sides of the question, it is a great evil, *it is not necessarily a sin*; and we ask no more of you. But we maintain that it is not a sin, and we demand this concession on your part. They are conservatives who take both sides, and not those who are one-sided in their doctrine, practice, and votes.

To recur to the principles or position we have just laid down, we say that slavery is an evil, and that southern people know and feel it to be an evil. Who knows how much the shoe pinches but he who wears it? And who more than we who have been compelled to submit to it, from our cradle to the present moment; and on whom the wrong has been inflicted by these very brethren of the north—the north, who refuse to help us in this our calamity. Who know it so well to be an evil, as they who but a few years ago were ready to take legislative action on the subject? In 1831, so rife was the popular feeling and the popular sentiment on this subject, that there is not a doubt—so sorely did we in Virginia feel the evil—that long before this day some act of gradual manumission would have passed but for that which, after all, may prove to have been the *happy* interference of northern abolitionists. I know this is strange ground for you to hear me take; but which I think I shall make as clear as the light of heaven to the mind of every candid hearer in this Conference. We felt the evils and groaned under them so deeply, and so heartily did we long to get rid of them, that from the debates in 1831, in the Virginia legislature, and the popular sentiment expressed in the pulpit and through the press, no doubts were entertained that the state was about to adopt immediate measures for its gradual extirpation. Eighteen thousand dollars per annum were appropriated to advance the colonization interest only as an intimation that any reasonable claim of colonization upon the treasury of Virginia should be honored. Why was it not carried out? Why just at this juncture, when the bow of promise was beginning to span the heavens, and the long prayed for hour was about to come upon us in all its glory—behold this dark cloud rises in the north and east, and though but the size of a man's hand in the beginning, it increased and passed over the whole north! It flung the dark shadows of its coming events over the moral hemisphere of the south, and mantled all in sackcloth and mourning! The tide of colonization was arrested—it rolled back, and the friends of the cause were left to mourn over their disappointments. And yet in the face of all this, results have shown that while God never can direct any thing that is wrong, yet his hand was in this matter, in permitting the error, or the wickedness, I will not say which, to bring about a good result. At that very time your agents in Liberia, [illegible]dent colored men, wrote back, "Stay your hand. If you are not more select in the choice of those you send here, we shall be reduced to a heathen state. Send us colonists, but send us select men. Don't send us corn-field hands—they are not fit for freedom."

This, sir, was a wise and a sage remark; not the result of profound philosophical investigation, it is true, but the spontaneous promptings of practical observation. And what is the principle on which it operates? Why, that in forming a colony you can pour into it a heterogeneous mass, only so far as it can be received into the body politic, and impart strength and vigor to the body. But if, instead of imparting strength, they give their own character to the body the consequences will be certain ruin and destruction. I will give you an illustration. I hesitate not to say, and many will sustain me in declaring, that if the amount of vice and ignorance from Catholic Europe, and particularly Ireland, now poured like a flood into the bosom of this vast republic, had swept into the infant colonies of Jamestown or Plymouth Rock, never would you have seen this fair republic spring up, striking its roots deep in the soil, and spreading its branches from Maine to the Mississippi, and from the Atlantic almost to the Pacific Ocean. But now, since this country has grown up to maturity, and taken the elevation and power of a great state, we can take in these vast crowds, and yet our political and moral character remains unharmed. The firm basis of our civil institutions are unmoved; the deep foundations of social and civil life have not been reached; and we are privileged to cherish the hope that time, in its rapid roll, will but strengthen and perpetuate our civil and religious liberty, while we continue to be an asylum for the ignorance, vice, infidelity, and what is worse than all combined, the Popery of Europe. Now, had *Liberia* been so colonized, it would have been ruined. Such a mass as Virginia was rapidly pouring into it would have reduced it to its original heathen condition. What prevented such a result? The abolition excitement and nothing else. Thanks to them, then, that we have a colony on the coast of Africa to spread itself out, and yet become an asylum for every freed slave if he pleases to go there; and I pray God that he may speed the happy day. I am aware that our abolition brethren never intended this, and therefore they may be compared to an enemy who plunges a dagger into your side, but which only opens some dangerous abscess. And you are mistaken if you think I have any animosity against abolition brethren. I believe God will use them as instruments, bad or good, as they may be

Now, sir, I have enlarged for a purpose which cannot fail to have been perceived. I ask, again, who are the conservatives? Those who maintain one side of the Discipline, that slavery is a great evil, but will not concede the principle that it is not necessarily a sin? or, are they the conservatives who take both sides of the book? Such is a conservative, and all who symbolize with him. I have heard a different doctrine from a very unexpected quarter. The case has been put with the abolitionists proper standing at one extreme, the southern portion of the Church standing at the other extreme, distinguished by holding this doctrine, that slavery is a great political and social blessing. Sir, did you ever hear that doctrine advocated by a southern minister of the Methodist Church in your life? I declare to you, I never heard such a doctrine before. Forty one years have passed over my head, twenty of which have been devoted to the service of the M. E. Church, as a southern minister, preaching to the master and the slave; and never in my life did I hear that doctrine until I heard it imputed to southern brethren on the floor of this Conference, from a man, too, who claimed to be conservative—a middle man standing between the two extremes, like a mediator, putting his hands on both, and bidding them be reconciled. If I understand it rightly, the Discipline is conservative, because it occupies the middle ground between the two; and so stand the southern men The difference between us and either extreme is just the difference between plain right and plain wrong. There is a clear, bold, vigorous line of demarcation The partition wall betwixt right and wrong is as high as heaven, and it must be scaled before an entrance can be made from the right to the wrong. If you belong to us, take the ground of the Discipline and law. You make an imaginary extremity, and then assume to yourselves to be the middle men. Now on this broad platform the southern Church stands. Slavery is a great evil, but beyond our control; yet not necessarily a sin. We must then quietly submit to a necessity which we cannot control or remedy, endeavoring to carry the Gospel of salvation to both masters and slaves.

Ultra anti-slavery men deny the great principles assumed, and maintain the doctrine that slavery is necessarily a sin under all circumstances. And now for the application of the whole subject to the case in hand. I regret to declare that it is my honest conviction, that all the action of the Baltimore Conference in this case symbolizes with the principles of ultra-abolitionism. The Discipline of the Church, I have shown, clearly recognizes this brother in the relation in which he stands to slavery. The laws of Maryland do not make him the possessor of slaves. And yet the action of the Baltimore Conference requires him to manumit them—the slaves that he never owned. A legal opinion was given in and confirmed, and yet they persisted in their demand! How could they do that on the principle of the conservative character of our Discipline? They could not, yet they did it, clearly on the doctrine that slavery is a sin under all circumstances.

The first argument brought by the advocates of this position is, that slavery is wrong in the abstract. What is slavery? Why in its very nature it is a concrete act. What is it when taken abstractly? Why, it is the act taken away from all its circumstances. Take away from slavery all its circumstances and how will any man predicate right or wrong of such a thing? It is neither right nor is it wrong, abstracted from its circumstances. But perhaps, in common parlance, slavery in the abstract is the simple overt act of slavery, which is inseparable from circumstances. Yet we will take it so, though it is a sort of hair-splitting business. Is it then the government of man by physical force. Is it any thing more? Can it possibly be any thing else? And will you undertake to say that the government of man by physical force is wrong? Government by physical force! Why, the inhabitants of Sing Sing prison are detained there by physical force, and without their consent. And will you undertake to say that such control of man by physical force is wrong? I imagine, sir, that no one will say that. What is true of an abstraction in this sense? Why, that it is right or wrong according to its circumstances, as with murder. Murder itself is wrong. Murder in the abstract is neither right nor wrong. Taking life is right or wrong according to its circumstances. And if the abstract overt act of taking life be done according to the established laws of the country, or in self-defence, it is taking life on a correct principle. If done contrary to law or with malice aforethought, it is murder, and therefore wrong. And so with slavery. It is right or wrong, to be justified or condemned according to its circumstances.

A second argument on the abstract question is, that what is wrong in the beginning can never become right by continuance. Applied to slavery it is this. It was wrong to bring these slaves from Africa, and it can never be right to detain them here. This is false in principle and in practice; for if there be no provision in politics by which things once wrong become right, then all the claims and possessions of the present generation are wrong, and to this day founded in injustice and oppression. And wherefore? Because there is scarcely a government now on the earth that has not had its origin in robbery, oppression, and wrong, more or less; and if these can never change, why the possessions of man all over the world remain held in crime to this day! Take, for example, the Norman conquest of England—as lawless a sweep of robbery as any that ever darkened the pages of history—and if this doctrine be correct, there is not a legal claim in existence in England to one foot of her soil. Take, sir, the conquest of your own country—save my own native state, and I am proud to make an exception in her favor—the Indian is the original owner of the soil from which he was driven; of the soil that gave him birth; and at this very day, the land where sleep his fathers back to unknown generations, this land is his, not yours; and if the principle laid down is just, give him back the rights he once enjoyed, and the land that was his dear and social home.

But, we say, that it is indispensable to the well being of human society, that there be principles of prescriptive right acknowledged and acted upon, and that the original wrong should ultimately become right, when the redress of that wrong would inflict a greater evil than the original wrong. So slavery may have had its origin in wrong, cruelty, oppression and robbery; yet if the redress of that wrong would be a greater evil than the wrong itself, then it is to be assumed as right. And it remains with the opposition to show that the wrongs can be redressed without interfering more prejudicially with the institutions of society. Does any one doubt that the patriarch Abraham was a slaveholder, or that slavery existed among the Jews, and that, too, under the divine sanction and by divine appointment? Of that we are assured on the authority of God's word. But, then, we are sure that the divine Being could neither appoint nor sanction any thing that was in itself independently and absolutely wrong. It must therefore have been right, under the peculiar circumstances of Abraham, and of the Jewish nation. And what was right in one instance may be right in another. What were the circumstances under which slavery [illegible] in those cases we know not, [illegible] but we are bound to allow the fact.

What was true on the subject of slavery in the days of the apostles? In Greece, at that time, there were about ninety slaves to every four hundred freemen, that is, about one fifth of the whole population were slaves, and Rome was at that time the greatest slave market in the world, where millions were bought and sold under the reign of the Cesars. Now the system of slavery in those days was the most unhallowed that is recorded on the pages of history; and they must know little indeed of American slavery who put it on a footing with that of Greece and Rome. Now it in the days of Christ it passed unreproved, though existing in a bold and palpable form—if there were no warning epistles written to the Churches on the subject at the instance of the apostles, surely it is fair to conclude that it is not "necessarily a sin." They could not but be cognizant of its existence, since St. Paul himself recognizes the relation of master and servant or slave on the same principles that he did the civil government. This was an absolute monarchy. The lives of his subjects were at the disposal of the sovereign; St. Paul was in the hands of the civil power, and don't you suppose that he saw and felt the evils of so despotic a government.

And so with slavery. The particular authority of the master over the slave was a great evil, yet Paul acknowledged both the civil government and the system of slavery. He required all Christians to submit to the civil authority, offensive as it was; and he required all masters to treat their slaves as became masters, and slaves to be obedient to their masters. What did he intend by all this? Why, that it was his duty as a minister to preach, and watch, and labor, and thus bring about that state of things in society that would best indicate the necessity for a different form of government, and a different state of society. As a private citizen he might have fallen out with the government, as a matter concerning his own personal and private feelings; but as a minister of the Church he felt it his duty to pursue that course which would make a different form of government as practicable as it is at all times desirable.

So we of the South see in slavery an evil; but in the circumstances we feel justified in our course, and, indeed, cannot avoid it. And we feel that we should be doing an infinitely greater wrong by altering the condition of the slaves, under present and existing circumstances. Our duty as a Church and as ministers is to labor by preaching to bless both master and servant. Go preach among them. Get master and servant both converted, and thus bring about a different state of things, and then a different state of society will be practicable as well as desirable, and thus, and thus only, can we occupy the broad conservative platform of our Discipline.

They affirm of slavery in the south, that its origin was wicked—that the slaves were first acquired at the expense of our brothers' blood. Admit it all. Yet the hand of God is above, and it is his to overrule every thing for good. Go with me to the southern plantation, where our missionaries have been preaching for years! Come with me through the length and breadth of this land! Converse with the slaves on the subject of religion, and you will find thousands "clothed and in their right minds"—happy in the love of God.—Their condition is better, a thousand times better, than if they had remained in Africa. They would there have sunk lower and lower, without any knowledge of a Savior, for there can be little doubt that had not their bondage and slavery awakened the sympathies of mankind in their behalf, there would not have been such mighty efforts to evangelize Africa and other portions of the world. They were in darkness—gross darkness; but who will not say that "the people who sat in darkness have seen a great light," and that the state of the slaves is *now* better than it was before their bondage?

What is their prospective condition? I honestly believe that if the Methodist Episcopal Church will do her duty she will save the country on the subject of slavery. Thousands will be carried back to Africa in the process of years: the remaining part will be manumitted. Some locate themselves in our western territories, and some acquire property and station where they now reside.

I feel a deep interest in this matter. I am emphatically a negro preacher. I watch over them, and attend their revivals, lead their classes, and labor among them from year to year; and have a heart as full of sympathy and love for them as any man's.

What is the duty of the Methodist Episcopal Church on the subject of slavery? There is danger of her stepping out of the track of duty, and engaging herself in political relations, and thus becoming a politico-ecclesial establishment. The Christian Advocate and Journal has correctly told us that we have no right to make laws. The very day you begin to make laws you err, and the laymen will then have a right to representation; and have it they must, and have it they shall, if it can possibly be secured to them. Your government can be defended only on the ground that you make no laws. What, then, are you to do? Just tell the people what are the plain laws of God's word. Do that, and the people will not find fault with you; partisans may, but the intelligent of other denominations, and the whole body of your own church, will not complain of you for that. The ministers are set apart to explain religion, to enforce God's laws, and teach the doctrines of the Bible, and should let all political subjects alone.

I have now had the right to vote for more than twenty years, but I have never yet exercised it. It is no part of my business to meddle with politics. I do not, however, consider my omission to vote as an example for imitation. But in regard to the principle that governs me, I shall never reconcile it to myself to interfere with politics further than as a private citizen. I have a terrible warfare against this thing. I don't believe in this doctrine of Methodist ministers having to do with politics. The genius of our government is against it. I think that we should confine ourselves to our proper ministerial duties.

I suppose we ministers can never interfere with any legislation on political matters. And our laymen can come (Many remarks were here lost by the reporter.) The genius of our church government requires that we confine ourselves exclusively to spiritual matters.

"My kingdom," says the Savior, "is not of this world"—it is spiritual. Any interference by this General Conference, directly or indirectly, as an ecclesiastical council, with any political questions or relations whatever, is inappropriate to our duties, and extremely dangerous in its results.

We are destined to become a great people. No human causes, that are likely to be brought to bear, can prevent our becoming the most numerous and popular branch of the American Church. (God grant that when we come to be this great people, the glory may not have departed from us!) But when this state of things shall come, what will be the condition of the country and the church, if our ministers should not confine themselves, as ministers, exclusively to their appropriate spiritual duties, and leave the political questions and relations of the country to be managed by the laymen of the church and other citizens? Why, sir, it is perfectly manifest, that if in that day it shall be found that the same men, *whether laymen or preachers*, who are making rules for the government of the church, be at the same time members of the different state legislatures, or of the general government, will be making laws for the government of the state. With the reins of civil government in one hand, and the reins of ecclesiastical government in the other, what will be more easy than to unite both reins in one hand—or in other words, unite church and state? This, sir, is the unhappy result to be deprecated. It is this that makes any action of this body upon a subject purely political a just cause of suspicion by any discriminating mind. Do not then complain of the South, when she admonishes you to let the subject of slavery alone—because more appropriate to the civil legislature. The Scriptures furnish you with no example of ecclesiastical legislation on the subject of slavery, although it existed in the days of Christ and the Apostles, in a far more objectionable form than in the present day.

The duty of the church is plain. If you would bring around that state of things in the South, in which a different social condition will be as practicable as it is at all times confessedly desirable, let the General Conference, let all the ministers in the church, confine themselves to their appropriate calling—*let them preach the grace of Christ*—and they will accomplish their object.

On motion, the further consideration of the appeal was deferred to to-morrow.

REPLY OF MR. COLLINS TO MR. SMITH.

WEDNESDAY, MAY 8.

Conference commenced with the usual devotional exercises. Bishop Hedding presiding.

The Journal was read and approved, and some minor motions being disposed of, Mr. Collins, of the Baltimore Conference, commenced his reply to Dr. Smith. He said,—

I take the management of this case, at the request of my colleagues, not without diffidence. To appear in defence of one of the oldest Annual Conferences in the Methodist Episcopal Church; one that had always stood by the Discipline of the church, "in weal and wo;" that had done the utmost in her power to maintain the purity of our institutions entirely untarnished, might be considered a matter of some surprise to any man. Baltimore Conference, in view of the conviction that her official action, is not only pure, but above suspicion; and she has her best defence when her own acts speak in their own proper language. I am aware that the delicacy of the subject has invested it with considerable interest. Slavery and abolitionism have agitated the civil and ecclesiastical tribunals of our land, and for a long time convulsed the country; and, of course, every thing that has reference to that subject, or is connected with it, is a matter of peculiar interest. It is supposed, and I believe it to be the fact, that this appeal will bring up the connection of Methodism and Methodist preachers with slavery more distinctly and clearly than any other question ever brought before this Conference; and I am fully aware that we shall need all the prudence, and caution, and care, and freedom from excitement, that we can possibly bring to the management of this case; and I pray God to grant us wisdom, and prudence, and discretion, that we may fall upon the best means to promote the glory of God and the welfare of his church.

I certainly was delighted to hear many of the expressions that fell from my friend from Virginia. I must congratulate him upon his conversion, for until yesterday morning I knew not that he, or those that think with him, were to be regarded as conservative—on this question. I am delighted to hear that they are so. I listened with pleasure to the warm and ardent manner in which he admitted the doctrine of the Discipline, in regard to the great evil of slavery. I was particularly delighted at it, as well as with his declaration, that he never had heard in the South, that slavery was to be regarded as a social good, and the confirmatory response of the Southern delegations. I was gratified with all that was said, but could not help thinking, for the life of me, of a certain resolution passed at the Georgia Annual Conference, that "slavery is not a moral evil!" Not a moral evil! I should like to know what kind of an evil the prosecutor considers slavery. On the floor of the General Conference in 1836 and 1840, slavery was defended by a member of his own delegation, as in accordance with the word of God; and I was pleased at the remarks of brother Smith yesterday morning. I have seen a pamphlet, written by Mr. Simms, a Methodist preacher, in which a very different view is presented to that which I was glad to hear advanced by Mr. Smith; and though he says that every man, with sense enough to go to mill, would refuse to acknowledge such a sentiment, yet I know one of the most eminent of our clergy who had done so, and who had more than sense enough "to go to mill."

Still I am gratified at the change of sentiment, and at the change of *tone* still more so. There is, nevertheless, a drawback to all this; for my worthy friend in carrying out some of his abstractions, which are always doubtful in character and dangerous in issue, has involved himself in an apparent contradiction. He believes slavery to be an evil in fact, and a *great* evil; he says that the southerners are groaning under it, and that it is their affliction and sorrow, and yet contends that circumstances can make that thing good which in its commencement was evil. He deprecates the African slave trade as abominable, and the means employed to secure slaves as vile and treacherous; but that circumstances have taken away all that was offensive in its character, until slavery as existing now is RIGHT. If so, I contend, upon his own showing, it cannot be a great evil.

There is also another drawback. With all his strong expressions with respect to the *great* evil of slavery, before he got through with the "abstraction," he placed human beings on the same ground as the lands of New England and Pennsylvania, as goods and chattels. These things detract from the warm and strong declarations of my friend on this subject. Still I will give him credit for being a conservative, as far as he goes.

I shall not follow the prosecutor in all his remarks, for though I listened with much interest to his able and powerful speech—a speech that did credit to his head and heart—there was a great deal that had nothing whatever to do with the question; and if our case had had the small-pox, two-thirds of his remarks would never have caught it. They had no relation to the case at all, and do not operate except to break down the fair issue which we wish to make before this Conference. I shall try to meet the case on its merits, and place the question on its true basis.

The prosecutor first complained of our journal, and strove hard to make the impression—and may have succeeded, to some extent—that there was informality in that journal. There is none whatever, not a particle of it, and he failed so clearly to make it out, that he dropped it suddenly. There was no real trial here, and there is every thing in the journal that ought to be recorded in its pages. Let us look at it fairly. On the calling of the name of Mr. Harding at the Conference in 1844, his presiding elder stated that, by marriage, he had become connected with slavery. Mr. Harding assented to the statement made by the presiding elder; whereupon the case was referred to a committee. They reported that the appellant be required to manumit his slaves at specified ages, and give a pledge the Conference to that effect. He refused to abide by their decision, or to give the pledge required. He was "labored" with, (as our friends the Quakers say,) during the whole Conference. Finally a committee for that purpose was appointed to induce him to accede to the requisition of his brethren, and they reported that after all he had refused to comply.

Mr. Harding. Was that committee a committee on labor! They were appointed to inquire whether there was any legal difficulty in the case.

Mr. Slicer. The case is as the representative states it.

Mr. Collins. The great matter is this—Mr. Harding refused to abide by the decision of the Conference. He would not move a step on the issue. The question then became, whether the Baltimore Conference was to bow to Harding, or he to the Conference—whether we were to give up the ground always occupied by us on this delicate subject, or whether he should yield to us—whether he should be permitted to beard the Conference, or we should bring him up to the mark, and make the rule bear upon him. When we found that all attempts at reasoning with him were disregarded, and that all the means that brotherly affection could suggest and employ were ineffectual, we suspended him as the only resource we had in the premises. All this is stated in the journal; clearly, fully, fairly, distinctly stated. What else do you want? What more was necessary? There were no witnesses examined on the occasion, for we wanted none. Brother Harding admitted the fact, which indeed was notorious. He admitted it by his non-denial of it before the committee, and by his response and pleadings in the premises, and all that we had to do was to bring him to the bar of the Conference to answer for that which he acknowledged when the presiding elder made the statement of the fact. There was not a question raised for a moment as to whether he was innocent or guilty of what the presiding elder had charged him with. He therefore the journal states [illegible] "questions" were never asked, the "answers to them" never received, and therefore no "entry" or record made of them on the journal.

The prosecution next relied upon the testimony of brother Gere, whose recollections of the case were different from those of any other member of his delegation. If that brother were to state undeniably, positively, and distinctly, that he remembered the pledge in the words he states, then, of course, the negative testimony could not be sustained; for I am not of the opinion of the Irishman, who complained of being found guilty of the charge of theft, on the testimony of one witness, on the ground that he could bring a hundred persons who could testify that they never had seen him steal. If therefore brother Gere does give positive and distinct testimony to the fact he states, I admit at once its weight and authority, and I now call upon him to answer me a question—

"Are your impressions distinct and positive that Harding said, that he and his wife would consent that these persons should go to a free state?"

Dr. Smith. That is not the subject; but that brother Harding pledged himself, for his wife and for himself, that he would send them to Africa if they wished, or that they might go to a free state.

Mr. Collins. Very well, I put it in that form.

Mr. Gere. I will state, as nearly as I can, what I said yesterday morning. I did not say that my recollection was *distinct*, but that the *impression* on my mind was as distinct and clear as if it had been told me yesterday morning. But I said that I might be mistaken, and I was aroused to this from what brother Griffith said, otherwise I had no idea that any one would have doubted it. Brother Morgan referred to the case of brother Hansberger, and said that he had pledged himself as I had said brother Harding had done. I think that I may have identified them. I have been trying to conform to my brethren, but I still say that the impression remains, though I may have confounded the two cases.

Mr. Collins. I will show you now, in confirmation of brother Morgan's account, that brother Gere must be mistaken. If brother Harding had ever given the pledge which he says he did—pledging himself and his wife—such was the disposition of the Baltimore Conference, that there would have been no such action as that which brings this business here. I know that he never did. But let that pass.

Mr. Harding. I did pledge myself as brother Gere says.

Mr. Collins. Why, Mr. President, it is all we asked [illegible] do. We would have given him the whole year. It is all *I* asked.

Mr. Harding. You never did ask it, sir. It never was asked.

Mr. Collins. Why, sir, we should then have acted very strangely, for that is all we asked in the resolution. Hear it.

> "Resolved, That brother Harding be required to execute and cause to be recorded a deed securing the manumission of the slaves hereinafter mentioned, &c., &c., and that brother Harding be required to give to this Conference a pledge that the said manumission shall be effected during the ensuing Conference year."

I shall proceed now to reply to the material parts of the argument for the prosecution in this matter.

First. That the laws of Maryland do not admit of manumission. Now, sir, this is not according to the fact in the case The opinion of Judge Key has been read to the effect that slaves cannot be manumitted in Maryland, but the first law they read directly contradicts the opinion. The law of 1831 specifies the course that shall be taken with regard to manumitted slaves. It provides three modes of disposing of them First. They may go to Africa; or second, to the non-slaveholding states, and thirdly, if they fail to do so, the sheriff is required, not to take them up and sell them again into slavery, but to convey them, against their will if need be, beyond the bounds of the state. The slave once free in Maryland is for ever free. The question does not lie on that ground. By the laws of Virginia, if a manumitted slave remains one year in the state after his manumission, he can be re-enslaved; but in Maryland, when once free, he can never be re-enslaved. That is the law referred to by the prosecution, and it contradicts Judge Key, and is directly against the ground taken. The law of 1832 simply concurs in this provision of the former law, and increases the fine upon the sheriff, if he refuses or fails to comply with the requisitions of the statute. But all its enactments clearly and distinctly recognize manumission.

The law of 1843 is a strange and singular law. Its fundamental feature is against the law of God, for that makes man the head of his wife, and this law takes man from the position assigned to him by the Supreme Being. And I am satisfied that this law will work such evil, that as a matter of necessity it will have to be repealed. I hope, therefore, that you will not judge us by this law. We cannot answer for the tergiversation of the laws of Maryland, and cannot conform to all their changes. As they have gone so far as to pass a law, deposing man from his rightful place in the domestic economy—a place assigned to him from the beginning of time by positive divine injunction, they may pass a law requiring him to obey his wife. What may have been the intention of the legislature in passing this law, I know not. They may have intended, in a sinister way, to nail slavery faster than ever, and to rivet its chains more firmly. They had attempted to pass a law which would have disgraced the Dey of Algiers. It raised the indignation of the people to such a pitch, that they were compelled to retract it, after getting it into the senate. Foiled in that, they may have attempted to do that by stealth which they could not accomplish openly, and binding the fetters still more strongly, render slavery more permanent, and manumission more difficult. But the eyes of the people of Maryland will be opened to the iniquity and oppression of this law also, and the legislature will be driven to repeal it. Or the intention may have been benevolent, as the law heretofore provided that if a man married a wife with slaves, they became his property by such marriage, and could be seized by his creditors; hence this is entitled a law to regulate conjugal rights as they regard property. I say it may be benevolent in its design, and be intended to secure to the female protection, if so unfortunate as to be married to one whose extravagance or crime may reduce him to insolvency, and she be turned out to penury and want.

Nothing at all is said in this law about manumission. It repeals no law. There is no repealing clause in it, and it might be safely and well argued whether such a law were worth one cent. It does not destroy the power to manumit. In one of its sections it provides, that if the husband and wife unite, the slaves can be disposed of. Its only operation in this particular is to render manumission more difficult, by requiring the co-operation of the wife; nor does it increase the difficulty much, if any. No pious and intelligent woman, (such as Mrs. Harding doubtless is,) who has a husband in whose judgment and discretion she confides, will jeopard his standing—especially if he be a Christian minister, for the consideration of a few slaves.

A member called Mr. C. to order, on the ground of making remarks prejudicial to the character of the ladies.

Dr. Smith hoped the speaker would not be interrupted, but allowed to go on without restraint, and say whatever he thought important to his case. Besides, he had the right of reply.

Mr. Collins. It is a fair argument. I do not impeach the ladies at all. I deny the allegation—that I made any remark that could be construed into any such meaning. I say that the ladies love their husbands so tenderly, and with such affectionate devotion to their interests and happiness, that if the husband wished it, they would yield such a point at once, and not jeopardize his standing for the sake of a few negroes. What I meant was, that the effort had not been made; that if half the pains were taken in order to obtain her consent, if such were necessary, to the manumission of these negroes, that were used in wooing the lady, the application would have been successful. I therefore always suspect the man to be a slaveholder at heart who rests his defence on such a plea. When God arrested man in Paradise, and questioned him concerning his transgression, he said—The woman had deceived him. I always thought that a dastardly act on the part of Adam. We are very easily tempted to do what we want to do, and my sex has kept up the dastardly conduct to the present time. We lay our wrongs and evils upon our wives, when they cannot be heard.

Sir, I would not set up such a defence as this. I would scorn to do it, and I know full well, I am perfectly convinced in my judgment, that if the appellant wanted to manumit these slaves, his wife would not stand in the way one moment. He need not to have brought that plea here. The difficulty is with Mr. Harding himself, who is at heart a slaveholder, and this plea is only put in for effect. In my judgment, if he had desired it, his wife would have consented to their manumission. After all that has been said about the laws of the state of Maryland making it difficult to manumit slaves, it has been repeatedly done. Mr. Cornelius Howard, one of the most respectable citizens of that state, and brother of Col. Howard, who led so gallantly the Maryland line at the battle of the Cowpens, and whose name stands out in proud distinction before his country, a citizen who understood law as well as any man, left his slaves free by will, and that deed is on record in the proper county court of Maryland. And how did he do it? Why, because, he wanted to do it, and had therefore the power. The will is the great matter. The wish is "father to the thought." This man had slaves: he liberated every one of them, and had the deed of manumission recorded. And this during the last year, at the close of 1843; and this law, on which the prosecution lays so much stress as prohibiting such manumission was passed in February, 1843.—Br. Blake, one of the cases before the Annual Conference, against whom action was taken on precisely similar grounds as in this case, came up last conference and told us he had manumitted his boy, and had the deed recorded in Baltimore county court; and he did it last year. Now with these facts on record, how shall it be plead here—how can it—that there is no power to manumit? [illegible] incontestible proof that the thing can be done. So that as far as the law of Maryland is concerned there is nothing that renders it impossible. The Baltimore Conference, then, in view of the law, acted rightly to Mr. Harding. They did right; he could have manumitted these slaves, and they suspended him because he would not.

The second point urged by the prosecution is, that if the doctrine respecting the laws of Maryland be doubtful, and if it be plead that Harding has the right of property in the slaves, yet the rule of Discipline is in his favor. He could not do it legally.

Why not? The prosecution give me no answer to that question. So far as the Discipline of the church is concerned on this point we will take our stand. I say Mr. Harding did violate the Discipline. The rule does positively bear upon him, and the Baltimore Conference deserve thanks instead of the sneers that have been directed against them, that they have had the firmness, in the face of a slaveholding community, to enforce the Discipline. If we have not got the rule of Discipline on our side we have a hard case to make out. But that we have it I will satisfy you. I wish the mind and the intelligence of the Conference to be directed to this point, that the Discipline of the M. E. Church contemplates the relation of its members with slavery in a threefold point of view. First. As it regards private members. Secondly. As it respects local preachers. And, Thirdly. As it concerns travelling preachers. It is essential to maintain this distinction in coming to an opinion on this case.

First. As to private members. The only rule for this class is found in the General Rules, and only prohibits the buying and selling of men, women and children, with an intention to enslave them. A man, by this rule, may inherit slaves, or they may come to him by natural increase, and he may will them to his posterity, and there is nothing in this Discipline that can take hold of him, this being the only law that reaches private members. It is sufficiently latitudinarian in morality.

Second. Official members. The rule on this point takes a stronger tie, and is different in that respect to the rule affecting private members.

> "We declare that we are as much as ever convinced of the great evil of slavery: therefore no slaveholder shall be eligible to any official station in our church hereafter, where the laws of the state in which he lives will admit of emancipation, and permit the liberated slave to enjoy freedom."

The official members are required to emancipate.—The private member is not. He must manumit, but still the rule comes down with comparatively less strictness, applying only in such states as will [illegible] Third. Travelling preachers. Here the Discipline is still more stringent.

> "When any travelling preacher becomes an owner of a slave or slaves, by any means, he shall forfeit his ministerial character in our church, unless he execute, if it be practicable, a legal emancipation of such slaves, conformably to the laws of the state in which he lives."

Here nothing is said about the liberated slave being permitted to enjoy freedom. The simple act of manumission is treated of, and made compulsory on the travelling preacher. "If practicable," he is to manumit.—There is no other condition; the exception is narrowed down, and then the law is binding, and compels him to manumit. And it is very right and proper, in the nature of the case, that the Discipline on this subject should be more strict upon the travelling preacher than upon the local preacher, for the same reason that it is drawn more tightly in the case of the local preacher than the private member.

There is wisdom, great wisdom in this regulation.—Our private members are actual residents and citizens of given states. Necessity rules them, and therefore it might not do to make the law so tight in their case as in others. Our local ministers are residents of states; but in the proper sense of the term, our travelling preachers are citizens of the world—not of Virginia, or Maryland, or South Carolina; for the bishop has power to take up a brother from South Carolina and send him into Massachusetts. And this is especially the case in the territory embraced by the Baltimore Conference, which includes part of Pennsylvania.—And because we are birds of passage, and can be removed at pleasure by the authorities of the church, out of the way of the local difficulties in the way of manumission, the law is very properly made more binding upon us. And remember, we have not brought a local preacher here, but a travelling preacher, and we try him under the rule that applies to travelling preachers.

The next point the prosecution urges is, that their construction of the Discipline was confirmed by a resolution of the General Conference in 1840. I deny it altogether in its application to a travelling preacher, and I could not help remarking that though my friend brought forward the rule applying to travelling preachers, yet after reading he very quietly dismissed it and kept the rule applying to a local preacher constantly before our eyes. I am not sure, sir, that he did not thereby mislead us a little. That I do not misstate him at all is plain, for he made a reference to the action of the last General Conference on a memorial from Westmoreland, respecting the ordination of some local preachers. What have we to do with that? Has it any thing to do in the premises? We have now to do with the Discipline that operates upon travelling preachers, and with that alone. The Baltimore Conference could not ordain these brethren, and they came up here to induce the General Conference to compel us to do it. There the action was upon the case of local preachers, and my friend brings up a stray resolution on their case! But let him show me where it says a word about travelling preachers. Their memorial was on their own behalf as local preachers, and if they said one word about travelling preachers, they exceeded their powers altogether.

The action of the General Conference on that application has no bearing whatever on the present case, unless they had said that the same rule was binding upon travelling preachers also, which they were careful not to do, so that the prosecution has altogether failed in making out their construction of the Discipline. He gave us, to be sure, a very strange definition of what was meant by 'legal emancipation. It deserved the credit of originality; it was this,—that a slave must be permitted to enjoy his freedom. Now legal emancipation simply means emancipation according to law—the law of the State—whether the man shall be allowed to remain in that State or no. And you cannot show me any action of the General Conference by which a travelling preacher cannot enter into legal emancipation. How would this apply in Mr. Harding's case? Why, according to the law of Maryland, he must emancipate with the consent of his wife. Then he does it legally.

The Discipline, Sir, is against Mr Harding, or it never was against any man in the world. It meets him right in the face, and he cannot get round it.—The Baltimore Conference did right in suspending him; and though that Conference has been held up here to contempt and scorn, we are not ashamed of ourselves; for we have shown, with regard to the whole matter, that we have lain our interests upon the altar of principle and old Methodism, and from our present position we do not mean to be driven by Mr. Harding, or any other man.

The prosecutor has been pleased to refer to the conscientiousness of the appellant in this matter. We had better let that alone for the present. This conscientiousness is a strange affair. Where was his client's conscience when he entered into this business?—Where was his respect for the Discipline, to which he had solemnly vowed to submit himself? or for the oft repeated wishes of the Baltimore Conference? He knew well that the step he was taking would meet with the disapprobation of almost every member on the floor of that Conference; and yet he had no smitings of conscience then! I have heard of a highwayman in Italy, who could rob a man and cut his throat without any compunction; but he happened to eat meat one day in Lent, and his conscience smote him tremendously.

O yes; this conscience is at times a very facile thing. A man's interest will stretch his conscience tremendously. I won't press this point any further

The prosecutor rejoiced as one who had found great spoil; but really, I must dash his joy. I am for the Baltimore Conference against the whole world; and therefore, though my friend was very much pleased with what he supposed he had found, I must take some of his pleasure from him. He referred with an air of great triumph, and called the attention of eastern and northern men to some few words found in the report of this case—"the old ones having passed the age," &c. &c.—that is the clause my friend chuckled over so. He thought he had caught us tripping, and appealed to his eastern brethren to see if we carried waters on both shoulders. But, sir, we are straight; we stand erect and upright, unhurt and unharmed; and here let me say, that we are one kind of men—north, south, east and west, and middle states—all stand on the same broad basis. He forgot to tell this General Conference that those very words were afterwards left out. They never passed the Baltimore Conference. But suppose they had not been taken out of the report. My friend knows very well that this is the case almost every where, that when a slave arrives at a certain age, he cannot be manumitted without security being given by his owner that he shall not come upon the parish. This is the case in Maryland. In Virginia the law is still stronger. They cannot be got rid of because they cannot take care of themselves —The prosecutor did not state this. If our journal had stated the case as he represented it, we should have been perfectly justified in the eye of the law. But we struck it out because we would not commit ourselves at all on the subject.

The fourth argument employed by the prosecutor was, that the Spirit of the Discipline, as well as the letter, was in favor of Mr. Harding, and against the Baltimore Conference. It is a very hard matter to define what spirit is, and he did not favor us with any definition on the subject. He simply took it for granted that the Methodist Discipline was conservative. I hold that it is opposed to slavery, and that there is nothing in the Discipline of the Methodist Episcopal Church that sanctions slavery. What we mean by conservatism is this:—

A party in the south contend for slavery as proper and right, and essential even to the existence of the republic and social institutions, and that it ought never to be abolished. A party in the north says it is an evil and a sin, and ought to be abolished at once without regard to circumstances. Now between these two is conservative. The views of the Discipline on the evil of slavery are absolute and positive. It pronounces it an "evil" and a "great evil." And in fact it asks the question, "What shall be done for the extirpation of the great evil of slavery?" and then specifies measures by which its purpose shall be effected. But it does not regard it as sin under all circumstances.

My friend referred very singularly and strangely, I thought, to the happy interposition of northern abolitionism, as destructive of colonization. I confess I do not understand him here. Hear him, "Slavery is an evil, a great evil, it was severely felt, as such," and yet hails the action of abolitionists, because it has riveted the chains of slavery—this admitted evil—more durably. How is this?

Dr. Smith here attempted an explanation, but refused to correct Mr Collins.

Mr Collins.—I don't stand here as a gladiator, not merely to gain a victory over Dr. Smith. If I am in error, put me right

Dr Smith.—I stated a while ago that I should be able to put the brother right in every thing, and if the brethren will let me take my notes I will try and put him right in the premises.

Mr. Collins.—I was going on to say, sir, that I do not come here to win any laurels from Dr. Smith, even if I had the power to do it. I came here in defence of the Baltimore Conference. If I have committed an error, it is unintentional; but I am satisfied I have committed no fundamental error this morning. All I want is to meet the question of Discipline, as set forth in the able argument of my friend, and all the desire I have on the subject is to put the matter in its right light, and then I am sure this appeal will be dismissed.

I would just remark, in conclusion, here, that we were not ignorant of the laws of Maryland. The note of Mr. Merrick, which was read here yesterday, was before us, but as a conference we were acting on simple order. It was referred to a committee, and is therefore to be considered as having our action upon it.

We come now, in the next place, to state the grounds on which we rest the defence of the Baltimore Conference in this matter.

First. Because the Discipline of our Church has [illegible] violated the Discipline in refusing to manumit his slaves, in a case where he could do it, and would not. This is one ground. I need here but to refer to my former remarks to show that the law will admit of manumission. Such was the course pursued, that he seemed to court martyrdom, and in a rude manner denounced that venerable body as ultra abolitionists. I would not have brought in this irrelative matter had not such been brought in yesterday.

Secondly. Because Mr. Harding entered into this difficulty voluntarily. It was his own act, under circumstances of great and high aggravation. There are some cases in which necessity can be fairly plead, where the parties are residents in slaveholding states—in such instances the parties may claim something in mitigation. But for a man who was once free from slavery, and knowing all the consequences that would result from such action, voluntarily to involve himself in it, makes a very different case. I hope the Conference will bear this distinctly in mind. He was no slaveholder when the Baltimore Conference received him on trial. They ordained him a deacon and elder; and well he knew that he could never have gone into orders had he been a slaveholder. And I hold it to be the highest breach of trust, for a minister of Jesus Christ, after being put in possession of all ministerial power, to forfeit his solemn oath of allegiance, and do an act which he well knows will be an insult to his brethren, and a contravention of the Discipline he has vowed to preserve. I say, sir, I hold it to be a high offence and breach of trust, for a minister of Christ thus to act. Where was the compulsion? Why did he, comparatively a young man, thus violate the pledge solemnly given to his fathers in the gospel? Why run counter to the will of the whole Conference, and throw the apple of discord into that body, and seek to ferment disunion among its members? There was no reason—no necessity for it.

He might have been removed the next year to another station. It was, I repeat, a breach of trust of no ordinary character thus to fly in the face of the church and his brethren. And this he did voluntarily and of his own accord. Sir, I hold that no Methodist preacher has a right to do just as he pleases. Even in the choice of a wife he is under obligations to make a prudent choice, and to take counsel of his aged brethren. No, sir, not even in the delicate matter of marriage has a Methodist preacher a right to do as he pleases.—The character and standing of the Conference are in some measure in his keeping, and he cannot at will shake off the obligation, and trifle with the trust that he himself has solicited and which has been placed in his charge in perfect confidence and good faith.

Thirdly. Because he did it with his eyes open. He can plead no ignorance here. He knew the law of the State of Maryland, which he has pleaded in his defence here. And he also knew, what ought to have been with him of pre-eminent importance, the law of the Baltimore Conference. All this he knew, and that I may not appear to overstate my points, I beg permission to have read from our journal a case in point. It was that of brother Hansberger. (Action of the Baltimore Conference in that case, as recorded in the journals by the secretary.) It was a similar case, in which the Conference had made a like requisition, and the member had submitted.

Mr. Collins continued. The appellant had this case before his eyes when he entered upon the engagement and married these slaves. Such resolutions, passed by the Baltimore Conference, ought to have deterred him from taking this step. One of them goes to say, that if any brother do thus act in disregard of the wishes of the Conference in this matter, he shall be deemed guilty of contumacy. Yet, with this resolution before him, exposing himself to the charge of contumacy, he involved himself and the Conference in this difficulty.

Fourthly. Because by becoming a slaveholder, he rendered himself unavailable to us as a travelling preacher. The Baltimore Conference is composed of slaveholding and non-slaveholding territory, in nearly equal portions. As a slaveholder, in the non-slaveholding portions of the Conference they would not hear him preach. He would have to be confined entirely to the slaveholding section. And if this course were sanctioned, there would be increased difficulty entailed upon the appointing power of the church in keeping one set of men perpetually in each section of the Conference. Nor is this all. It would have a direct tendency to locality, and would thus strike at the very root of our itinerant system; and no man has a right to involve himself so as to confine, necessarily, his labors to any one portion of the work, thus virtually giving up his relation as an itinerant minister, and rendering himself unavailable. We could then have nothing to do with him, but to get rid of him as easily as we could; and pray God to fill his place with some one who will not bring this discordance upon us. I beg the Conference to look well to this single point connected with slavery. He would have been to us a semi-local preacher. Ought this to be sustained? Are there not tendencies enough already to locality in our system without increasing them? And ought such an obstruction as that in which Harding has placed himself be forced upon a Conference which has always repudiated it? We want no such restraints; and because we do not, we have placed this brother in the situation he occupies.

Our fifth, and last reason is this. Because of the position the Baltimore Conference has ever occupied on the subject of slavery. And I wish to define this position, that it may be clearly and correctly understood. The Baltimore Conference never has sanctioned the connection of any of its member with slavery. It has been tried by marriage contracts, but that plan failed. It has been tried also by other means, but they also failed; and never remotely or directly, and in no sense, have they affected our integrity. She had maintained her independence at all times, and means to maintain it. And in taking this position she is fortified by the Discipline. Call it conservative, or what you will. The Baltimore Conference is on the old Methodist basis, where she was first put—on the ground on which she was first planted.

We had a definition yesterday of conservatism, and I thought it the strangest I ever heard in my life. If the prosecutor be a conservative, convinced of the great evil of slavery, why, I beg of him, will he force this thing upon us when we do not want it. We have taken no new ground on the subject We are just where we always were—standing as a breakwater to pro-slavery in the south, and the waves of abolition from the north. I know that this has been sneered at, and much sarcasm has been spent upon it, but it is nevertheless true. We have not been propelled to our present position neither by the north nor south.—We are just where the venerable and venerated Asbury and our fathers were. Brother Smith has been largely professing conservatism! But what sort of conservatism is it? He admits that slavery is a great evil, and yet is favorable to perpetuating it, and forcing it upon a body that always repudiated it. 'Tis a strange conservatism! We know it not. It never had an existence in the Baltimore Conference. We cannot comprehend it, and we would not, if we could. I am not for any violent measure on the subject of slavery. I firmly believe that if this matter had been left alone and untouched, such is the influence of Methodism and other means, that, ere this day, the States of Maryland and Virginia would have made considerable advance in gradual emancipation. It is by the preaching of the gospel—the diffusion of the benevolent spirit of Christianity, that the rigors of slavery have been abated; and by the continuation of such means shall the broad expansive principles of Christian liberty be promulgated until the spirit of freedom find a shrine in every cabin, and a home in every heart. I love the negro. My first recollections—those infantile associations that perish not amid the rougher conflicts of life—are of a negro who nursed me. I was raised among them, and I know how to love them. But let such love be shown, not by violent measures for their deliverance from bondage, but by carrying, in the true spirit of Methodist itinerancy and conservatism, the gospel to their cabins—by going to the poor African and praying for him and with him—by visiting the poor and needy among them, the widow and the fatherless, the sick and in prison! Yes, sir, that is the man for me, who will thus 'shew me his faith by his works."

We had the vessel of Colonization and gradual emancipation, fair and beautiful, and in fine trim, gliding swiftly and gracefully across the limpid waters, bounding from wave to wave before the propitious breeze. Joyously and gracefully she speeds along her trackless path; and the crested wave, kissing transiently her graceful bow, falls back into the tranquil sea—all, all is fair, and bright, and prosperous! But see! the heavens are darkening—the storm is howling—the sea heaves beneath the sudden tempest, and the waves thereof roar and toss themselves—the gale has struck her! What then? Shall we desert her?

No, sir, the Baltimore Conference will not do so?—They will not forsake the ship because the gale has struck her, and she bends beneath the storm! They will not rush below in terror and affright, or jump overboard with phrenzied despair. Sir, they know us not who think that we are the men to quail in the hour of danger. We will not strike our flag. We will not combine with the enemies of the African, either in the north or south. We will work the ship, hoping and believing, that by the blessing of God, we shall come off successfully at last. Abolitionism shall never make us pro-slavery. Why, sir, we saw the cloud, to which my friend refers, in its deepening, spreading darkness—we heard the pealing thunder as it was borne up to us on the wings of the tempest wind, and beheld the lurid glare of the lightning's flash, but we were not dismayed. The gallant ship—our good old Methodism—has outridden many a perilous storm, and will many another, and despite these passing dangers we mean to voyage in the old ship "o'er life's tempestous ocean," and will never leave her nor forsake her, for ours is the right kind of conservatism

We acknowledge, as true conservatives, moral excellence and worth on both sides. Some of the best men and women we have known have been slaveholders, and we are well aware that some of these slaveholders [illegible] the Baltimore Conference, who have sustained this measure, were mostly raised in slaveholding States.

The speaker then paid a just tribute to certain members of the Baltimore Conference who had manumitted their slaves for Christianity's sake, and maintained that instead of being held up to reproach, that Conference was justly entitled to the thanks of Methodism in all its connections. He then proceeded to recapitulate the points which he had endeavored to establish. He thought he had proved that the journal of the Conference was correct—that the laws of the State of Maryland admit of manumission—that the Discipline of the church did bear upon brother Harding's case—that that Discipline had been violated by him—that he was righteously liable to the consequences of that violation—that he had acted in the matter voluntarily and contumaciously, and that he had rendered himself unavailable to his brethren of the Baltimore Conference.

And now, having shown the reasons why the Baltimore Conference suspended Mr. Harding, he (Mr. C.) asked, Would the General Conference send him back again to them? He begged them to consider well, and with great calmness, before they did so. Did they wish to make another slaveholding Conference? Admit one slaveholder, and the Baltimore Conference has no longer the independent position they could now irreproachably assume Once break down the barrier, and they must admit others! Would they thus humble their fathers in Christ, and thus trample on old Methodism? He trusted they would not, but would assist them still to occupy the ground they had, by much sacrifice, and with much difficulty, been able to take. If they did change their ground, it was hard to say where they would stop. Their young men would by marriage become slaveholders, and the principles which the Baltimore Conference so long had held would be sacrificed entirely. The question was a momentous one, not so much between Mr. Harding and the Baltimore Conference, but between the Baltimore Conference and all future candidates for the ministry in their Conference. He was aware that appeals would be made to their sympathies. In this the prosecution would have the advantage But they must also remember that the appellant by his conduct had proved that he did not place much value upon his relation to his fathers and brethren, and therefore on that score he could claim really nothing.

He did not wish to wound the feelings of the Southern brethren. Among them were many venerable for their talents, and piety, and usefulness in the church of God; but while he would not be the willing instrument of wounding their feelings, he was compelled to say what he had said, that he might put the act of the Conference he represented in its right and proper view before them. He prayed the blessing of God upon his southern as well as northern brethren, and trusted they should live and labor on in love and friendship, and that time would mellow down all asperities on the painful subject which was agitating the connection, so that they might dwell together as one family on earth, and then each, from north and south, and east and west, should enter triumphantly into the heaven they were seeking, where all minor distinctions would be swallowed up and lost in the beatific contemplation of Him who had washed them from sin in his own blood, and made them kings and priests unto God for ever.

Mr. President,—The ground of the Baltimore Conference is unquestionably the true one. She is truly conservative. She never has proclaimed—never will—any where, or at any time, or under any circumstances, that "slavery is a sin under all circumstances;" while, at the same time, she wishes to preserve the members of her body disconnected with slavery, that the influence of their example may tell silently and surely against its perpetuation. The head and front of our offending—that for which we are arraigned at the bar of this General Conference, is simply this:—We wish to keep slavery from our travelling ministry.—This is no new thing with her. The effort made now is to effect a change in the position of the Baltimore Annual Conference by making it a slaveholding body. This, I trust, will not be done. We cannot sacrifice our ground to accommodate Mr. Harding, or any other man who may choose to become a slaveholder.

The issue of the case before us involves momentous consequences, affecting the whole church—and in full confidence in the wisdom and integrity of the General Conference we submit it to their decision.

The president said that any of the Baltimore Conference delegation were now at liberty to speak on the subject, and

Mr. Slicer rose to address the Conference. He said he had been in doubt whether any other of the delegation beside the brother who had been specially intrusted with the case, ought to address them on this subject. He would, however, occupy their attention briefly. The memorial of certain local preachers had been frequently referred to. The brethren memorialized the several Conferences either to right them, or set them off. But the people were not willing to be set off, and when the General Conference sat in Philadelphia in 1832, the people south of the Rappahannock river memorialized the Conference not to let the Virginia people have them. And if the people there desired the ministration of the preachers of the Baltimore Conference, and not of the Virginia Conference, was it not likely that the friends north of that river would have still stronger sentiments on the subject?

Something had been said about "loaves and fishes." Now the people referred to were a clever, intelligent people, but their territory was by no means the most desirable portion under the care of the Baltimore Conference.

The reverend gentleman then gave a geographical description of the country, and said, that the Baltimore Conference was in no wise disposed to part with them, unless they (the people) wished it. They did not intend that any number of local preachers should separate them, but when the majority of the people wished it, it should be done. The people there were an admirable people, and a conservative people, too, having been supplied with anti-slavery preachers, so true was it that the people received their complexion from the ministry. At Whitemarsh, where the Roman Catholic priests own slaves almost without number, and sell them *ad libitum*, and pay the money into the "Lord's treasury," and in that whole country, slavery exists under the worst forms. The reverend gentleman gave a further analysis of the country and the state of feeling in the various districts, illustrating his position, that the character of the people depended on the character of the ministry, and showed that the progress of emancipation had been from north to south.

He then proceeded to notice the position of the Baltimore Conference to the appellant before them. He (the appellant) was well aware that his becoming a slaveholder would be a disqualification for his usefulness amongst the people. He (Mr. Slicer) had known Mr. Harding from his youth up, had preached in his father's house, and was willing to make any sacrifice but of principle to meet his case, and to bring him into compliance with the wishes of the Conference. He must say, however, that all the labor and anxiety of a committee appointed for that purpose was met by the appellant, not only with no sympathy, but with utter contempt and disregard. If, however, he thought it more important to maintain his position than yield to the wishes of his brethren, the election was with him. The Conference could do without him quite as well as he could do without the Conference. If he were sent back twenty times, the Baltimore Conference would not change its ground; and he (Mr. S.) looked confidently, as he prayed earnestly, for the day when this dark spot should be wiped away from this free country.

Mr. Griffith had no intention to make a speech on the subject, but he wished to call the attention of the Conference to a few facts connected with the matter under their notice. It had been said that the Baltimore Conference occupied a territory nearly equally divided between slaveholding and non-slaveholding states, and embracing part of Virginia; yet the Baltimore Conference had always contrived to avoid any agitation of the question among the people of Virginia, and had never violated any of the laws of that state; and from this he thought a lesson might be learned.—Yesterday, the brother, in advocating the cause of the appellant, had said, "only slavery where we must," as if he intended to make the impression that this young man was of necessity connected with slavery—tied hand and foot. Now this was far from being the fact—there was not a word of truth in it. He could disentangle himself in an hour if he liked, the laws of Maryland notwithstanding. In point of fact, the law against manumission was inoperative. It would be indeed strange if a freeman had not the right to make that disposal of his property which he might please to make. Maryland never had said that a slave might be taken up and sold—she never had declared that slaves were property, and then, in the same breath, that men should not do what they thought fit with their own property, and that she assumed the right to do that which she forbade the owner doing. No, sir, they know that a man has a right to set his slaves free—they know the illegality and imperfection of any act to the contrary—and yet they try to control it, and ward off the consequences by this kind of—he hardly knew how to designate such kind of legislation.

One word further. That young brother was perfectly at liberty to emancipate his slaves at any time he liked. No man in the state of Maryland doubted his right. Slaves were set free all over the state. And if the Virginia Conference had been as careful to preserve the integrity of her own original position as the Baltimore Conference, she would now have been as free from the great evil as the Baltimore Conference was.—And why not? The Baltimore Conference keeps territory side by side with the Virginia Conference.—Nothing but the Rappahannock river divides them.—And the Baltimore Conference had occupied this territory with preachers free from slavery, and you will, on examining the statistics, find that we have had, at least, equal success with our Virginia brethren.

At the conclusion of Mr. Griffith's remarks, the president inquired whether the delegation of the Baltimore Conference had concluded, when Dr. Smith said he hoped not, for they had not yet attempted to show that [illegible]

Mr. Collins. This is not the place. He has already acknowledged that he was so involved in slaveholding that he could not get rid of it.

Mr. Harding. I do not admit it—I deny it.

Mr. Collins. What did the presiding elder and the record on the journal say? Why, that Mr. Harding has "come into the possession of several slaves."

There were a variety of ways in which a man could become connected with slavery. One of which was by a marriage contract, of all other courses the most dishonorable and hateful. This shifting it upon the woman was adding meanness to injury, and was nothing but a mere special plea—a disingenuous and disreputable quibble. He (the appellant) gets the benefit, and has the control of the property, and is therefore in fact a slaveholder. Let them not hang their defence on such a mere technicality.

Mr. Sargent. The whole action proceeded on the admitted fact, that he was a slaveholder; and the fact was never denied, and this appeal is entirely an after thought.

Mr. Collins said that an honorable man would hate to get off by any such quibble. The man never denied that he was a slaveholder. And this was also in direct opposition to the plea set up yesterday, namely, that he offered to send these slaves to Liberia or any free state. If he had no slaves, either jointly or otherwise, why make that plea, and try to get off by saying that he had consented to remove them? And why pledge his consent if he had no ownership? Let them meet the case honestly and fairly. They were not arguing the matter before a set of quibbling lawyers.—This was a mere *ruse*. But it would not do. The very law they had appealed to was against them. By section 2, it made him joint owner with his wife to all intents and purposes, and the appellant knew it. Very sorry was he (Mr. C.) that the prosecutor should think it necessary to resort to such a quibble.

Some further conversation arose respecting the time at which the rejoinder should be heard, as the anniversary of the Bible Society was to be held on the following day; but the Conference adjourned without coming to any conclusion.

FRIDAY, MAY 10.

After the opening of conference, Bishop Soule read a letter from Mr. Alder, Secretary to the Wesleyan Missionary Society in England, authorizing the Rev. Messrs. M. Richey, A. M., and Wm. Case, two of the Society's missionaries in Canada, to attend the General Conference on behalf of the Missionary Society.

Mr. Richey and Mr. Case were then received by the Conference standing, and the former gentleman briefly addressed them.

He said, he would not, in view of the many important matters pressing upon their attention, occupy much of their time. He briefly explained that the importance of certain pressing questions in England—alluding mainly to the heresy of Puseyism—was the reason why the British Conference had not sent a delegate to that body whom he had the honor to address.—Puseyism was no longer a mere ecclesiastical question; it had assumed a national importance; but it was a generally admitted fact, and one in which he gloried, that Wesleyan Methodism had kept in abeyance this heretical movement. This was especially shown in reference to the educational scheme and the factories' education bill, both of which were Puseyite measures, and given up on account of Wesleyan opposition to them. He then passed in review the present position and prospects of the Wesleyan Missionary Society, stating that they had 250 central stations in the various quarters of the globe, and 370 missionaries—that the funds of the society were recovering from their depression—that £4,000 had been raised for the purpose of precluding an apprehended deficiency in the present year's income—and that it was expected the annual subscriptions would amount to £100,000. He then passed on to a more minute account of the Canadian missions, stating that they were adding to their numbers largely, there having been an increase of 700 members last year, and in all respects the mission was in a prosperous condition. Mr. R. expressed, on behalf of the Wesleyan body in England, assurance of oneness of spirit and aim, and hoped it would ever be reciprocated by the Methodist Church in America; that, preserving the "unity of the spirit in the bond of peace," they might form an imperishable bulwark around the Protestant institutions of the two nations.

Mr. Case also made a very brief address, and the two gentlemen took their seats within the bar.

Reports, memorials, and petitions being in order, the Committee on Missions reported in part. They recommended a separate Annual Conference on the Indian missions, from the adoption of which they expected great advantages. The missionaries, from being longer on a station, and more certain to be employed permanently, would feel a greater interest in familiarizing themselves with the customs and language of the Indians. It would also promote their intercourse with each other, and place guidance and counsel within their reach; it would also tend to promote harmony and peace among the Indian tribes, by bringing them together, and giving all their purposes a fixed and special aim.

Dr. Capers said the subject was of great importance, and one which the committee had well weighed, and the conviction came stronger and stronger upon their minds that this would be a very desirable arrangement, and one that would result in great advantage to the Indian missions, and he thought it ought to be acted upon.

Mr. Finley seconded the motion for its adoption.—The advantage would be the certainty missionaries would have of their remaining longer than one or two years. It was not desirable that any but such as had burning zeal should remain long on those stations, for there were many sacrifices to make, and much to undergo. If they had a Conference established, men would go under the expectation of remaining there some time, and would apply themselves more earnestly and cheerfully to the acquisition of the language and the habits of the people, and thus fit themselves for more extensive usefulness. The arrangement would be beneficial also to the Indians themselves. It was well known that some of the tribes were hostile to each other. They had, however, been into those grounds, and were now living near each other, and if an Indian Conference were established, it would tend to bring the principals of the tribes into amicable intercourse and better acquaintance with each other.

Mr. Collins thought the report had better be referred to the Committee on Boundaries, for this was not exactly the time to pass it. It might lead to discussion, and interrupt the important business in which the Baltimore Conference was interested. He would therefore, move its reference to that committee.

Mr. Early was in favor of the provisions of the report, but thought there needed some guard to that part of it which allowed the missionaries to fix their own salaries.

Dr. Capers said the point had not been overlooked by the committee. They thought that the Conference would be composed of such men as would know what would be actually necessary for the maintenance of the missionaries, and that the matter had better be left with them.

Mr. Early repeated his objection. The missionaries were but men—they were narrowly watched and exposed to great temptation, and liable to censure, and he thought for their own sake some committee or responsible body ought to have supervision in the matter.

Dr. Durbin agreed—thought there was much force in the remarks of Mr. Early, and moved that the report be re-committed with instructions to make such alteration.

Mr. Ames defended the report, and on motion of Mr. Collins, it was laid on the table for the present, to allow of the appeal case being brought on.

By consent of the appellant's advocate, Mr. Collins again took the floor. He acknowledged with great warmth the courtesy and Christian temper manifested by Dr Smith. He wished to touch one or two points before he was ruled out by the Discipline regulating the Conference. A rumor prevailed, he had learned, among the members of the Conference, that there were at present three or four slaveholders in the Baltimore Conference. He (Mr. C.) denied, distinctly and fully, that such was the case—they had not, nor would they have, a slaveholder among them. He then glanced at the various cases that had come before them, as an Annual Conference, and showed that in every case they had treated them exactly as they had dealt with Mr. Harding.

Messrs. Davis, Griffith, and Slicer emphatically denied the truth of such a rumor, and endorsed all Mr. C. had said upon the subject.

Mr. M'Mahan rose to order. He objected to this answering all the gossip they might hear out of doors.—If they were all to do so, he knew not where it might stop.

Bishop Waugh thought, as it was connected in some degree with the appeal before the Conference, in which the Conference had allowed some latitude to both, it was not necessary to interrupt the speaker. There was hardly any departure yet that could call for interference.

Mr. Collins resumed. He wished also to correct another wrong impression. It was partially believed that the Baltimore Conference in suspending Mr. Harding had acted in ignorance of the law of 1843.—He begged to correct this misconception. They had before them the opinion of Justice Merrick with regard to this very law. But he would say boldly that if the law had been tenfold what it is, if it had actually, outright, and downright, without any possibility of avoiding it, taken these slaves from Harding's control, the Conference would still have acted just as they did; because they did not intend to change their ground, and could not pretend to alter their views with every shifting of the legislature. Besides, the legislature did not compel Mr. Harding to become a slaveholder.

Since the discussion, he had spoken with several preachers who were over here from the Baltimore Conference, and they all agreed that Mr. Harding never gave the pledge he said he did; so he (Mr. C.) thought that point was disposed of. As to the question of ownership, it was plainly laid down in the laws of the state, that [illegible] control over her property that it should not be taken from her for any debts or contracts of her husband, and if the lady is a slaveholder, the husband is one too. The gentleman went through the different sections of the law with great ability, dissecting and analyzing them with much skill and minuteness, and then touched upon the Discipline of the church, to show that it was more positive in requiring a travelling preacher to manumit his slaves that it was with local preachers and other officers of the church.

He then proceeded to show that public opinion at Baltimore, and throughout most of the territory under the charge of that Conference, was in their favor; and that there was no *practical* difficulty in the way of manumitting slaves in Maryland, for it was constantly done, and four-fifths of the colored people in Baltimore were free. And now, he inquired, were the Baltimore Conference to be made to lick the dust at the feet of the appellant, or were they to be supported in their action, as they ought to be? Would the General Conference say to the Baltimore Conference, after all her prayers, and efforts, and sacrifices, and reproach, that she was to take into her bosom a slaveholding minister? If so, the consequence would be calamitous in the extreme. The issue was fairly before them, and whatever were the consequence it must be fairly met.

He then made a most earnest and affectionate appeal to the southern brethren, calling upon them by their avowal of the evil of slavery not to force the "evil" upon a Conference that had hitherto kept clear of it; and addressing the other two sections of the church, he implored them by their love of order, and their regard for Discipline, to sustain the Baltimore Conference in this appeal.

Dr. Smith then rose to reply. He thanked the Conference for the kind expressions and compliments which had been awarded to him during this discussion, and paid a very flattering compliment to the official reporter of the Conference on the ability and fidelity of his reports, and had the most perfect confidence in them.—He would have preferred entering upon the merits of the case at once; but it was proper for him first to pay his respects to those who had defended the proceedings of the Baltimore Conference.

His friend had congratulated him on his conversion Now Methodists generally know the time and place of their conversion; but he must confess he did not in this matter; he could not even say, "Whereas I was blind, now I see." I know that in 1832, at the General Conference in Philadelphia, I did take occasion to say, that the abolition movement was then in its egg state, and you might then set your foot upon it and crush it; but that if instead of this you breathed upon it the warm breath of your approbation, a scorpion would come forth and sting you to the heart, and he contended now that the prediction was verified. He then passed in review the various points urged by the advocate of the Baltimore Conference—the informality of the journals—the remarks of Mr. Slicer in reference to the Westmoreland case—Mr. Griffith's observations on the anti-slave population of Western Virginia—and then entered into the merits of the case, which he put into a judicial form.

First, There was the *indictment*. J. A. Harding was indicted for having violated the known usage and the determined purpose of the Baltimore Conference, not to tolerate slavery in any of its members.

2d. The *specification*. He married Miss Swan, who was the owner of five slaves.

3d, The *verdict*. That he execute and cause to be recorded, &c.

And 4thly, The *penalty*. That he be suspended, &c., &c.

Now he (Dr. S.) denied the legality of the indictment, because it was in plain violation of the rule of Discipline, inasmuch as that did tolerate slavery under certain circumstances; and because Harding was tried under a count or specification unknown to Methodist Discipline. He objected to the verdict as illegal and unjust, because it required him to emancipate his slaves when he could not do it, and because it required him to perform an act of inhumanity. He then summed up the whole of his address, and commented as follows upon the bearing of the laws of Maryland passed in 1843:—

Admit that it is a *bad* law, yet it is the law of the state, and was in force when Mr. Harding married his wife. The Baltimore Conference acted on the erroneous presumption that this law was passed *after* his marriage, else they would not have condemned him, but it was passed *prior* to his marriage, and therefore his wife's slaves cannot be disposed of by him in any way without her consent.

Now suppose his wife withholds her consent, is he to be suspended from the ministry because of her refusal to do what the Conference *requires* him to do, though he has no power to do so without her consent?

My friend says that her refusal proves that she does not love him as she ought To say nothing of the ungallantry of the inference, suppose she does *not* love him, is he to be suspended from the ministry because of that?

Had he been charged with imprudence in his marriage, we might dismiss his appeal; but we cannot find him guilty of an offence not alleged. Contumacy to the laws of the Baltimore Conference is his crime, as here charged. But who gave an annual conference the right to make a law not in the Discipline, and annex to their law the penalty of being deposed from the ministry? Legislative, judicial, and executive authority, have all been assumed in this case, and if this appeal is not sustained, this General Conference will give their sanction to this unheard of anomaly.

If the decision of the Baltimore Conference be not reversed, surely the brother has a claim for a new trial, and the case should be sent back for that purpose.

The conference soon afterward adjourned.

SATURDAY, MAY 11.

The Conference opened with the usual exercises, Bishop Morris presiding. Sundry memorials being presented, on motion, the orders of the day were suspended, to close the appeal case that has been pending since Tuesday last.

Dr. Smith asked permission to make some further observations, of a personal character, in reference to Mr. Harding.

Considerable opposition was made to this, on the ground that both parties had been allowed a most extended and patient hearing, and that it was time the debate was closed.

The motion was put and carried.

Dr. Smith said, it would be remembered that a motion to locate Mr. Harding had been made at the Baltimore Conference—that either on suggestion it was withdrawn, or being ruled out the motion fell to the ground. He believed the reason of that movement was, that the ground for location is unacceptability, which could not be alleged in this case. An impression, however, in consequence of that motion, having gone abroad, prejudicial to the character of the appellant, either as to his prudence or talent, or general acceptability, he (Dr. S.) begged the Conference to bear in mind that even were such impressions correct, the question before them was, the legality or the illegality of his suspension on the ground alleged in the record, and that alone was the question for their decision. At the same time he took that opportunity of saying, that the impression, however it might have been circulated, was altogether false.

Mr. Collins said, that Dr. Smith had mistaken the reason of the withdrawal of the motion for location,—the true reason was, that it was thought that rule was not the proper one to be applied to him, and that the rule under which he had been tried was the proper one.

At the close of these observations the call for the vote became general, and Mr. Early moved that the decision of the Baltimore Conference be reversed. The same being seconded, was put, and a call made for the ayes and noes. The secretary proceeded to read the names. On coming to the name of Dr. Olin, he desired to be excused, on the ground that his credentials were only presented yesterday. He had not heard the journals read, and had only heard a portion of the debates.—Sometimes it was a pleasant thing to avoid a responsibility, but in this case he had no disposition to shrink from responsibility, and would much rather have voted, but he could not do it conscientiously.

The Conference excused him.

The secretary announced the votes to be—

NOES.

New York Conference.—P. Rice, C. W. Carpenter, G. Peck, J. B. Stratten, P. P. Sandford, F. Reed, S. D. Ferguson, S. Martindale, M. Richardson.

Providence.—J. Lovejoy, F. Upham, S. Benton, P. Townsend.

New England.—J. Porter, D. S. King, P. Crandall, C. Adams, G. Pickering.

Maine.—M. Hill, E. Robinson, D. B. Randall, C. W. Morse, J. Hobart, H. Nickerson, G. Webber.

New Hampshire.—E. Scott, S. Chamberlin, S. Kelley, J. Perkins, J. Spaulding, C. D. Cahoon, W. D. Cass.

Troy.—T. Seymour, J. M. Wever, J. Covel, Jr., T. Spicer, S. Coleman, J. B. Houghtaling, J. T. Peck.

Black River.—A. D. Peck, A. Adams, G. Baker, W. W. Ninde.

Oneida.—J. M. Snyder, S. Comfort, N. Rounds, D. A. Shepherd, H. F. Row, E. Bowen, D. Holmes, Jr.

Genesee.—G. Fillmore, S. Luckey, A. Steele, F. G. Hibbard, S. Seagar, A. Abel, W. Hosmer, J. B. Alverson.

Erie.—J. J. Steadman, J. Bain, G. W. Clark, J. Robinson, T. Goodwin.

Pittsburgh.—W. Hunter, H. J. Clark, J. Spencer, S. Elliott, R. Boyd, S. Wakefield, J. Drummond.

Ohio.—C. Elliott, W. H. Raper, E. W. Sehon, J. M. Trimble, J. B. Finley, L. L. Hamline, Z. Connell, J. Ferree.

North Ohio.—E. Thompson, J. H. Power, A. Poe, E. Yocum, W. Runnels.

Michigan.—G. Smith, E. Crane, A. Billings, J. A. Baughman.

Indiana.—M. Simpson, A. Wiley, E. R. Ames, J. Miller, C. W. Ruter, A. Wood, A. Eddy, J. Havens.

Rock River.—B. Weed, H. W. Reed, J. T. Mitchell.

Missouri.—J. M. Jamieson.

Texas.—J. Clark.

Baltimore.—H. Slicer, A. Griffith, J. Bear, N. J. B. Morgan, C. B. Tippett, T. B. Sargent, J. A. Collins, J. Davis, J. A. Gere, G. Hildt.

Philadelphia.—J. P. Durbin, T. J. Thompson.

New Jersey.—I. Winner, J. S. Porter, J. K. Shaw.

AYES.

Rock River.—J. Sinclair.

Illinois.—P. Akers, J. Stamper, N. G. Berryman.

Missouri.—W. W. Redman, W. Patton, J. C. Berryman.

Kentucky.—H. B. Bascom, W. Gunn, H. H. Kavanaugh, E. Stevenson, B. T. Crouch, G. W. Brush.

Holston.—E. T. Sevier, L. Patton, T. Stringfield.

Tennessee.—J. B. M'Ferrin, A. L. P. Green, T. Madden.

Memphis.—G. W. D. Harris, S. S. Moody, W. McMahan, T. Joyner.

Arkansas.—J. C. Parker, W. P. Ratcliffe, A. Hunter.

Texas.—L. Fowler.

Mississippi.—W. Winans, B. M. Drake, J. Lane, G. M. Rogers.

Alabama.—W. Murrah, J. Boring, G. Garrett, J. Hamilton.

Georgia.—L. Pierce, G. F. Pierce, W. J. Parks, J. W. Glenn, J. E. Evans, A. B. Longstreet.

South Carolina.—W. Capers, W. M. Wightman, C. Betts, H. A. C. Walker.

North Carolina.—J. Jamieson, P. Doub.

Virginia.—J. Early, L. M. Lee, W. A. Smith, T. Crowder.

Philadelphia.—H. White, I. T. Cooper, W. Cooper.

New Jersey.—T. Neal, T. Sovereign.

EXCUSED.—S. Olin.

ABSENT.—L. Scott, S. Dunwody, N. Bangs, R. Paine, J. G. Dow.

Noes, 117; Ayes, 56; excused, 1; absent, 5.

The president announced that this vote affirmed the decision of the Baltimore Conference. The decision of the chair was appealed against, but was sustained by a vote of 111 to 53.

Dr. Smith. I must, and do, ask the privilege of spreading my protest on the pages of the Conference Journal, and I do so because, to my own personal knowledge, there are men on the floor of this house who voted against the resolution of Mr. Early because they deliberately and solemnly thought that the matter ought to go back to the Baltimore Conference. But by a majority we have been ruled out, and a fair decision of this Conference has not been given. And I wish my protest to go forth to the American Church, and American people, to serve as a beacon light to warn the church against the movements of a majority who can obliterate justice, and trample on the rights of a minority.

A long and somewhat violent conversation arose as to whether the vote refusing to reverse the decision of the Baltimore Conference confirmed that decision—a multiplicity of motions and amendments were made, but eventually the discussion turned upon Dr. Smith's request to enter his protest. It was moved that he have liberty to enter the same, when Mr. Wiley said they had better wait and see what it was first, and then they could decide whether it should be entered upon the Journal or not.

Dr. Smith said he trusted he knew too well what was due to himself as a gentleman, to those that acted with him, and to the Conference generally, to address them in any other than respectful terms; but if they thought the paper would be what they would like, they would find themselves mistaken. No, they would not like that paper, for it would contain truths that would burn in their cheeks. Cries of "order," &c.

Dr. Smith. I am perfectly calm—I have got the floor, and you have got the votes, and you can, having the votes, put me down. Time was when such an excitement would have unarmed me, and thrown me off my defence; but no storm of excitement can now disarm me of my self-possession. You cannot drive me from my position, and you might as well attempt to chain the lightnings, or confine the winds in the caves of Eolus, as to put me down when I have a right to be heard.

He should prepare such a memorial as would fearlessly and thoughtfully express the sentiments of himself, and those that thought with him, and no consideration should induce him to speak with timidity or fear at such a crisis.

Mr. Early said he hoped they would remember that large majorities were apt to be tyrannical—he trusted they would keep calm. He was quite so—as much as the affliction in which that vote had involved him and those around him would allow. After some further conversation the order of the day was resumed.

On the presentation of petitions, a little spirited discussion took place. It was intimated by members of the committee on slavery that it has been stated by northern members of the same committee that these petitions were not designed to have action. They therefore opposed them as undeserving attention. The northern members repelled the hint as untrue.

Bishop Soule made some just and severe remarks on the idea of representing these petitioners as not desiring what they asked. He was a native of New England. My country will not so trifle with this body. He (Bishop Soule) was for the right of petition. He regretted that such a thing should have been done.

Mr. Cartwright hoped they would keep cool—they talked about being so, but he believed if they were iron, and were thrown into the water, they would *fizz* a good deal.

The following report was read and referred.

Report of the publishing committee of the Southern Christian Advocate.

Expenses of carrying on the publication have been as follows:

In the year 1840,	$7,671 75
" 1841,	6,314 77
" 1842,	7,580 31
" 1843,	8,650 73
Received from subscribers—	
In the year 1840,	$6,784 50
" 1841,	6,314 77
" 1842,	6,580 31
" 1843,	7,017 15

ASSETS.

Printing press,	$1,900 00
Types, &c.,	700 00
Due on book account,	2,500 00
Arrearages,	2,500 00
	$7,600,00

LIABILITIES.

Due Book Concern at New York,	$600 00	
Due on note,	500 00	
Treasurer for advances,	1,335 62	
		$2,435 62

Some other memorials, reports, &c., were presented, and the Conference adjourned with the usual service.

MONDAY, MAY 13.

The Conference was opened at the usual hour with reading the Scriptures and prayer, by Bishop Soule, who presided.

Dr. Peck presented a report, in part, from the committee on revisals, recommending sundry alterations in the rules affecting local preachers, &c. &c. Ordered to lie on the table in accordance with the order of discipline, which requires that all alterations of the laws be in the possession of the Conference one day before action.

Dr. Bangs presented a memorial suggesting alterations in the constitution of the Missionary Society. On motion referred to the committee on missions, with orders to print.

Several anti-slavery memorials were presented, and Mr. Pierce requested that those who offered these memorials would state more particularly what proportion of members had signed them.

Bishop Soule said he supposed the time would come when fuller information would be given on the subject, and perhaps it was not necessary to have fuller information at present—the committee would report on the subject.

Bishop Soule presented a letter from the president and secretary of the African Institute at Paris. The letter conferred the title of honorary member of the society upon the Bishop. The society had for its object the abolition of the slave trade by colonization. It had the patronage of many of the greatest and noblest of the land, Daniel Webster's name being in the list. Bishop Soule said he had some delicacy in presenting it lest the Conference might think he had been seeking foreign alliances while in Europe, away from his native country—he had not done so—he was not aware of any such movement until the letter reached him, and he knew not how they had got his name before them.

Mr. Slicer and Mr. Sandford both rose to propose the committal of the matter to a special committee.

Dr. Capers thought that was unnecessary and hoped it would be left to the Bishop, who was quite competent to decide upon the point.

Bishop Soule explained that he considered himself as holding a very responsible situation in connexion with the General Conference and with the M. E Church, and did not feel at liberty to act in a private manner in joining any society—not even free masons, odd fellows or any thing of the sort—nor this association, without their knowledge; but to have the annals of the Institute would be a source of valuable information.

The document was finally referred to the committee on Episcopacy.

A memorial was presented also from the Home Colonization Society, established for the purpose of procuring a location for free colored people, and the promotion of the abolition cause generally; it was read and referred to the committee on slavery.

A memorial was presented from Mr. Wm. Houston, complaining of his having been located by the Baltimore Conference without his consent. The appeal was brought at the last General Conference, and referred to a committee, which reported favorably, but in Conference it was laid on the table, where the appellant [illegible]

He prayed for the matter to be taken up, and withdrawing his case from the hands of the Baltimore delegates, placed it in the hands of the Philadelphia delegates.

The document was referred to the committee on revisals and unfinished business.

A request was presented by Dr. Durbin, from Philadelphia, that the next General Conference be held there. Laid on the table for the present.

On motion, the committee on Dr. Waller's memorial were authorized to call any witness they might require.

At this stage of the proceedings Dr. Bangs introduced Dr. Lyle, of the Protestant Episcopal Church in this city, to the president, who introduced the reverend gentleman to the Conference.

The appeal of Mr. Frazee against the action of the Michigan Conference, for locating him without his consent, was then brought on as the order of the day.

A conversation arose as to the right of appeal, and Bishop Soule observed that this was a point of law, and therefore really important to all. It was for the members of the Conference to say what was the law, and for the superintendents faithfully to carry out that which the Conference gave them as law.

He would state in this case that this brother sent a request to the Michigan Conference, Bishop Soule presiding, to be left without an appointment for the year. This he (Bishop S.) said he could not do for any brother left on his hands as competent for work.

Then the second part of the request was to be appointed nominally, while some one else did his work. This also the Bishop could not conscientiously do. His Conference then located him.

The debate was going on when the time for adjournment came.

TUESDAY, MAY 14.—The Conference was opened with the usual religious services. Bishop Hedding presided. Journal read and approved. Reports and memorials being in order, among others the quadrennial statement of account from the Charter Fund of the Methodist Episcopal Church was presented and read, from which it appeared that the amount invested in stocks and mortgages was

stocks and mortgages was	$36,159 59
Of which capital is	35,357 93
And interest belonging to Conference funds,	801 66
	36,159 59

The appeal of Mr. Frazee against his location by the Michigan Conference was then called for, and the Conference having agreed to receive his appeal, he proceeded to state the grounds on which he objected to their decision.

He appealed on the ground of illegality in the action of said Conference.

First. The plea or reason assigned was illegal. Where a rule gives definite power, on a specific plea, that power is understood to be prohibited in every other case. The rule on which the Conference acted is to be found in section 19, chapter 1, page 67, and is answer to question 4, and gives the Conference permission to locate a brother who may have been complained of as unacceptable in the work. This rule Mr. F. contended was given for that specific case, and was inoperative in any other case. That in his case there was no such complaint, there was no such ground, and yet they had acted upon that rule, and therefore illegally.

Secondly. It was conducted in a manner not in accordance with the provisions of the Discipline. Section 19, chapter 1, page 67, says it shall be the duty of the Conference to investigate the case. The Conference in his case did not do so. Neither did the Conference allow him an opportunity to amend or retire, both which the Discipline requires. The journal of the Conference showed that, and therefore on this ground also his location without his consent was illegal.

There was considerable stress laid upon the letter he wrote. That letter was addressed as a private letter to his presiding elder, written in haste, and with no expectation that it would go before Conference, and containing nothing affecting his membership, except the last clause, which was underscored, "*I am unwilling to locate.*" Now it was in evidence that the Conference brought in a resolution, with the intention of immediate action in the premises, stating that he had quitted his work, and moving his suspension. That motion was lost. Then they said, I have signified my intention not to labor among them during the ensuing year. Now the substance and purport of that letter was this. He found his business required his attention, and therefore wrote his presiding elder to that effect, requesting, as a favor, that he might be left without an appointment for the ensuing year. This request he made with great delicacy; and though it might be contrary to the resolution to grant such indulgence, it was yet freely accorded in practice. And he (Mr. F.) also made a second request, that, if the other were denied him, he might at least have an appointment that he could get supplied. This too was often done. But this request, also, the Conference denied him, and located him; and since there is a remedy he thought it best to endeavor to obtain redress.

Mr. Smith, of the Michigan Conference, replied. Their Conference had desired to keep the system of itinerancy untrammeled. He thought that if it was found that they had acted without the law, they had not acted contrary to law; and if without precedent, they had nevertheless given a common sense decision, which the General Conference would sustain them in. He was aware that many members might be disposed to reverse the decision of the annual Conference, because they had not passed the full sentence of the law in the case. He wished to speak to that a moment. See Sec. 6, on page 32 of the Discipline. Many members of the Conference thought that was the rule on which the annual Conference should act. But brother Frazee while he had notified his intention to cease to travel had not ceased, and they therefore could not condemn under that rule. Then the question arose, how should they meet the case? They could not throw him into the hands of the bishop; nor could they grant his request without violating the great principles of itinerancy and flying in the face of the General Conference. What were they to do? They wished to dispose of the case righteously, and they had acted upon principles that applied to the case.

Mr. Frazee made his rejoinder, but it involved no principles beyond what he had previously laid down.

The General Conference reversed the decision of the Michigan Conference.

Dr. Capers presented the following resolution:—

In view of the distracting agitation which has so long prevailed on the subject of slavery and abolition, and especially the difficulties under which we labor in the present General Conference, on account of the relative position of our brethren North and South on this perplexing question, therefore

Resolved, That a committee of three from the North and three from the South, be appointed to confer with the bishops, and report within two days as to the possibility of adopting some plan, and what, for the permanent pacification of the Church.

A member moved as an amendment that three delegates from the middle states be added to the committee.

Dr. Capers said, There are only two points named in the resolution, slavery and abolition. I presume there must have been such an interpretation put upon the resolution as the writer did not mean. I did not intend to say that this General Conference was made up of either pro-slavery men or abolitionists, and that there is a third party, who are neither. The question has only two sides, slaveholders and non-slaveholders. These two positions present perhaps in their different aspects the general state of the Church. Two interests only are generally recognized, and in providing for the committee I am far from intending to say, that all the brethren in the non-slaveholding states are abolitionists any more than that the others are all slaveholders. If in this view I am mistaken I am unfortunate.

A motion to lay the amendment on the table was made, and Dr. Durbin, and almost at the same moment Dr. Olin also, rose. Dr. Durbin offered to give way, but the chair said that Dr. Olin could not speak to the original motion, and Dr. Durbin proceeded. He hoped the amendment would not prevail. He understood Dr. Capers to mean by the North non-slaveholding states, (Dr. Capers assented,) so that the chair could appoint either from the North, East, or West.

The motion to lay on the table was withdrawn.

Dr. Olin spoke to the original motion. He spoke under the most powerful emotion, and in a strain of tenderness that moved every member of the Conference. He said he felt, from his relation to the Conference, as a member for the first time, it became him to explain why his name was attached to the resolution. It had been shown to him within five minutes, and he had asked upon it the advice of one whose opinion was entitled to great weight. He could not refuse to second it, believing it was offered in a spirit of conciliation. He had feared for these two or three days that, though possibly they might escape the disasters that threatened them, it was not probable. He had seen the cloud gathering, so dark that it seemed to him there was no hope left for them unless God should give them hope. It might be from his relation to both extremities that, inferior as might be his means of forming conclusions on other topics, he had some advantages on this. And from an intimate acquaintance with the feelings of his brethren in the work he saw little ground of encouragement to hope. It appears to me (he continued) that we stand committed on this question by our principles and views of policy, and neither of us dare move a step from our position. Let us keep away from the controversy until brethren from opposite sides have come together. I confess I turn away from it with sorrow, and a deep feeling of apprehension that the difficulties that are upon us now threaten to be unmanageable. I feel it in my heart, and never felt on any subject as I do on this. I may take it for granted that we speak as opponents here. I have had no part in this controversy. It has pleased God that I should be far away, or laid upon a bed of sickness. I have my opinions and attachments, but I am committed by no act of mine to either side; and I will take it on me to say freely that I do not see how northern men can [illegible] I do indeed believe, that if our affairs remain in their present position, and this General Conference do not speak out clearly and distinctly on the subject, however unpalatable it may be, they could not go home under this distracting question without a certainty of breaking up their Conferences. I have been to eight or ten of the northern Conferences, and spoken freely with men of every class, and firmly believe, that, with the fewest exceptions, they are influenced by the most ardent and the strongest desire to maintain the Discipline of our Church. Will the southern men believe me in this—when I say I am sincere, and well informed on the subject? The men who stand here as abolitionists are as ardently attached to Methodist episcopacy as you all. I believe it in my heart. Your northern brethren, who seem to you to be arrayed in a hostile attitude, have suffered a great deal before they have taken their position, and they come up here distressed beyond measure, and disposed, if they believed they could without destruction and ruin to the Church, to make concession It may be that both parties will consent to come together and talk over the matter fairly, and unbosom ourselves, and speak all that is in our hearts; and as lovers of Christ keep out passion and prejudice, and with much prayer call down the Holy Spirit upon their deliberations, and feeling the dire necessity that oppresses both parties, they will at least endeavor to adopt some plan of pacification, that if they go away it may not be without hope of meeting again as brethren. I look to this measure with desire rather than with hope. With regard to our southern brethren, and I hold that on this question at least, I may speak with some confidence—that if they concede what the northern brethren wish—if they concede that holding slaves is incompatible with holding their ministry—they may as well go to the Rocky Mountains as to their own sunny plains. The people would not bear it. They feel shut up to their principles on this point. They love the cause, and would serve God in their work. I believe there is not a man among them, that would not make every sacrifice, and even die, if thereby they could heal this division. If their difficulties were unmanageable, let their spirit be right. If we must part, let us meet and pour out our tears together; and let us not give up until we have tried. I came into this Conference yesterday morning to offer another resolution. It was that we should suspend, now that the Sabbath had intervened, and shed its calmness and quiet over our agitated spirits, that we should suspend our duties for one day, and devote it to fasting and prayer, that God might help them, if he would, that, if they had not union, they might have peace. This resolution partakes of the same spirit. I cannot speak on this subject without deep emotion. If we push our principles so far as to break up the connection, this may be the last time we may meet. I fear it! I fear it! I see no way of escape. If we find any, it will be in mutual moderation, in calling for help from the God of our fathers, and in looking upon each other as they were wont to do. These are the general objects I had in view in seconding the resolution, as they are of him who moved it.

The reverend gentleman sat down amid the most deep and hallowed excitement, and the responsive prayers of the whole Conference.

Dr. Durbin had but a word to say. He could never forget the scene before him this morning. Dr. Olin had said that he scarcely indulged the hope, though he felt a strong desire, that the measure proposed would be successful. For himself, he thought he could discern light, notwithstanding the darkness that hung around the question; and he felt not only a *desire*, but a strong *hope*, that we should yet be delivered from the danger which impended over our heads. Yes, he clung to the hope of the continued unity of the church. Abraham, in great difficulties, believed in hope against hope, and yet most gloriously realized his hope, and became the father of many nations. He said he saw ground for this hope in the tenderness of spirit which had been manifested so generally since the introduction of the resolution; and he felt now as he had felt since his arrival in the city, the most confident assurance that brethren of all parties would sacrifice every thing, but their ulterior principles, for the continued unity of the church. Dr. O. has told us very justly, that if we say slavery, *under all circumstances*, is incompatible with the functions of the Gospel ministry, we put our brethren in the south in a position which must destroy all hopes of usefulness on their parts in the church. Sir, we have not said this; we cannot say it; the committee will not say it. He did not believe our gallant vessel was yet to be unloosed from her moorings. She was exposed to a dangerous rock in the south, and an equally dangerous one in the north. There is an open sea between them. The brethren of the north will not drive us upon the rock in the south, if the brethren in the south will not drive us upon the rock in the north. If the committee addressed themselves to the difficulties in the spirit which now pervades the conference, we should yet see brighter and better days. The two days, during which the committee would have this subject under consideration, would be an era in the history of Methodism, and he thought that one of them at least should be observed as a day of fasting and prayer. The Wesleyan Conference in England, after the death of Mr. Wesley, was on the brink, apparently, of dissolution, and yet the wise counsel of a few brethren, and the compromising spirit of the general body, devised a plan of permanent pacification. He would say, then, let every heart and tongue be quiet during these momentous two days. It was almost in his heart to say, Cursed be he that should speak a word to inflame or exasperate any one, while this subject is in the hands of the committee.

Dr. Luckey thought six too small a number for such a committee.

Dr. Capers explained, that the number would bear some relation to the number in the episcopacy; though no high Methodist—he disliked the term—he had so long been accustomed to look for divine direction through those Bishops that he had a kind of faith that way. It might be superstitious perhaps; but he had a feeling of that kind. They knew the way to God on their behalf so well; they had been so used to it that he relied very much upon their decision, and he thought a committee of six would be more generally acceptable.

Mr. Drake, in a very earnest speech, deprecated the idea of a division. He hoped never to see the day when divisions should be spoken of as probable. The cords of love were too strong, he believed, for any such lamentable catastrophe to take place. He did not believe that ever a church divided since the world began in which there was so much personal and Christian attachment, and love between its ministers, as in their connection at present. He prayed God to avert such a dire calamity from them. He should, if the conference approved, like a day appointed for fasting and prayer.

Mr. Crandall spoke at considerable length. He said he was as much for conciliation as any man, and did not wish to disturb the good feeling that at present existed in the conference. But there was a dark shade of difference between the brethren of the two extremes. He supposed he should be taken as one standing on the extreme. As such they were standing on a volcano, which might, at any moment, destroy them. He had learned one thing by this movement. When a brother, who was long remarkable for his want of interest and activity in the affairs of the church, suddenly became warm and zealous, it awakened sad suspicions. He had his eye fixed upon such a one now. But what was the pretext for this reform movement? Why, there was slavery in the church, and the church tolerated it. And they must meet it. But had the north shown any disposition for a division? Not at all. He did not know a man in the north that desired division. He hoped that before they took any action in the matter they would understand it.

Mr. Early made some very able remarks on the spirit pervading the conference, and the spirit that he trusted would pervade the committee—the spirit of prayer, love and forbearance. He would assure the conference that the south were prepared to make any concessions in the same spirit that they could, without affecting their essential principles.

On motion of Mr. Collins, the words "a committee of six," were substituted for the words "a committee of three from the south and three from the north," and the resolution was unanimously adopted.

Mr. F. Reed presented a memorial from the Sunday School Convention, which, on motion, was read. Mr. Reed said that this was a memorial from a large convention, &c., and moved its reference to Committee on Sunday Schools.

Dr. Durbin inquired if any one would move that to-morrow be observed as a day of fasting and prayer. He then offered the following resolution, seconded by Mr. Early.

Resolved, That to-morrow be observed by this conference as a day of fasting and humiliation before God, and prayer for his blessing upon the committee of six, in conjunction with the bishops, on our present difficulties, and that the hour from twelve to one o'clock be devoted to religious services in the conference.

Carried.

Committee on the question of Pacification. — Dr. Capers, Dr. Olin, Dr. Winans, J. Early, L. L. Hamline, P. Crandall.

Dr. Bangs called the attention of the conference to the case of the brethren of the M. E. Church in Canada, and said he was authorized to withdraw their request.

Dr. Capers said the brethren's names had been published in the pamphlets, and asked on what authority it was done? He presumed that it was done without authority, and was wrong.

Mr. Parks, of Georgia, objected to the application being withdrawn.

The conference then adjourned.

HERALD AND JOURNAL.

WEDNESDAY, MAY 22, 1844.

[illegible]

GENERAL CONFERENCE.

TUESDAY, May 14.

S. School Procession—S. School Convention—Missionary Anniversary.

Yesterday afternoon we had a great Sunday School jubilee. All the Sabbath Schools of the Methodist E. Church in this city turned out in procession, and with numerous banners and instrumental music marched to the Washington parade ground, a noble park in front of the New York University.—I was astonished at the immense number of these little ones. They were certainly an hour in entering the parade ground, and when they had entered they filled with double and in some parts treble lines all the principal paths of the place, marching and countermarching, so that each person in the procession saw the whole line. A large number of members of the General Conference headed the procession on the parade ground. All the children and teachers wore badges.—Some of the banners were exceedingly fine in their devices and significant in their mottos. It was a sublime sight to see so many thousands of little immortals, decently clad, radiant with gladness and intelligence, marching under the guidance of religious teachers whose godlike task it is to imbue them with the spirit of virtue and piety, and thereby fit them for the coming responsibilities of life and the destinies of eternity. Thank God that we have in the Sunday School an asylum where Popery cannot pursue our children with its interdiction of the Bible. From all I can learn, the Methodist Schools in this city are in fine prosperity. Some of the teachers with whom I am personally acquainted, are among the best members of our church and best citizens of New York. The interests of Sabbath Schools are receiving extraordinary attention here at this moment. The great convention which was called through our papers was held last week at the Mulberry St. Church. It included members from all parts of the United States, and the measures proposed by it to the General Conference, will, if adopted, renovate our whole Sabbath School system. I shall of course soon send you a full report of this important convention.

In the evening the Parent Missionary Society held its anniversary at Green St. Church. I will send you a regular report. The addresses were not remarkable. They were too long, except that of Mr. Frelinghuysen, which was delightful for its pure and elevated spirit. It is in fact impossible for men busied in the proceedings of the General Conference to put forth their usual ability in the pulpit or on the platform; perhaps too our expectations are hyperbolical in view of the assemblage of distinguished intellect which compose the Conference.

To-day the most of the morning was occupied in a case of appeal from Michigan. It was not of any general interest. Afterwards a resolution was introduced proposing a committee of six to consult in conjunction with the Episcopacy on measures for the pacification of the church on the agitation growing out of slavery. It was not designed as a *compromise of principles*—this was distinctly avowed by both parties—it was deemed that there were points which might be fairly and satisfactorily adjusted, but which now for want of adjustment prejudice the discussions of the Conference. (See the resolution in the Report.) Drs. Olin, Durbin, and many others made affecting remarks on the value of our union, not only to the cause of religion but to the peace and union of the country. All parties ageed to the motion, and it was unanimously passed. May God imbue this committee with the spirit of grace and wisdom, and may they devise such measures of union as shall bind us indissolubly together, and yet admit the full reciprocation of our various sentiments.

So far as I can judge, the anti-slavery sentiment is thoroughly prevalent in the General Conference, but it is also combined with prudence; it is decided, but moderate, not ultral. It is especially characterized by a humble, religious spirit.—A resolution appointing to-morrow as a day of fasting and prayer for the blessing of God on the above committee was passed. We have no doubt that this pacific course will be pleasing to the whole church. It shows a conciliatory spirit which accords beautifully with the character and province of the Christian ministry. The committee is therefore an interesting indication, whatever may be its result. And should this result be unavailing, still we shall rejoice that the brotherly measure was adopted, and if we must even separate, that it was not without a prayerful and anxious effort to adjust our differences.

WEDNESDAY, May 15.

This morning a smart little discussion on Temperance occurred. It developed a pretty strong temperance sentiment in the Conference. As the matter was deferred, the committee on Temperance will present the subject hereafter.—From 12 to 1 was spent by the Conference in prayer to God in reference to our present critical difficulties. I know not that I have ever witnessed a more affecting and impressive service. Surely God cannot disregard the prayers and tears poured out before him on this occasion. Whatever may be the result of the committee we shall believe it divinely directed. If even a storm should sweep over us I shall believe it from God for our purification. This evening the Female Meth. Missionary Society held its anniversary at Bedford St. Church. Bishop Soule presided, and addresses were delivered by Rev. Mr. Sehon, of Ohio Conf., Prest. Durbin, of Pennsylvania, and the Editor of Zion's Herald. It is the last of our anniversaries. They have been very interesting, though as a general fact, the speakers have shown themselves too much engrossed in the business of the General Conference to allow of vigorous efforts elsewhere. Last evening an adjourned meeting of the Parent Society was held for the relation of Missionary experience. It was a most delightful occasion.—The remarks of the German missionaries were especially interesting.

THURSDAY MORNING.

An appeal case occupied most of the morning. The Committee on Pacification reported that they needed more time; it was granted. No light dawns yet; the committee, I learn, have little or no hope of an adjustment. Northern men are steadfast to their principles; Southern to theirs. The whole present difficulty pertains to Bishop Andrew's case. So far as I can learn, the mass if not all the delegates from the free Conferences, are determined against the Bishop. If they are willing to leave slavery where it has been, they are determined not to exalt it higher.

FRIDAY, May 10.

This morning several cases of appeal have been despatched. A resolution passed in favor of a memoir of Bishop McKendree. A report on Temperance was submitted and debated with considerable interest but deferred for further discussion. The committee on pacification have not yet reported; their report is looked for with intense interest but decided purpose on the part of the North.

SATURDAY, May 13.

Pacification—The Crisis.

Yesterday, as you will perceive, the Committee on Pacification reported that they could not agree on any terms and recommended that the Northern and Southern delegates should meet in the afternoon separately, and see if they could determine on any terms of harmony. They accordingly met and after much deliberation, it was, we hear, unanimously decided by the Northern delegates that it is impracticable to retain Bishop Andrew in the Episcopal chair. We understand that the number thus voting form about if not more than *two-thirds* of the General Conference; if, therefore, the south should withdraw, a quorum will be left and the business of the body will proceed as usual. The south, we understand, is equally decided. The results of these deliberations were communicated to the Committee on Pacification, and this morning Bishop Soule reported to the Conference that the Committee could come to no terms. Whereupon, it was voted, on motion of Mr. Ames, that the report of the committee be accepted, and that they be dismissed from further consideration of the subject. Thus, then, we stand—all that remains is to proceed in our constitutional course and leave our Southern brethren to follow the course they shall deem best. There is no hesitancy, no wavering on the subject. This is not a collision between the South and abolitionism, but between the south and the old anti-slavery sentiment of the country and of original Methodism. A most singular series of providences has brought us to this critical attitude,—an attitude in which the church is compelled to interfere for the slave at the peril of her very unity,—an attitude in which she will command the admiration of the whole Christian, nay, the whole civilized world; for slavery is unquestionably the question of the age. The crisis has been met with fasting, prayers and tears, and whatever may be the result we shall consider it from God and believe it the best. The great Head of the church cannot surely disregard the importunate supplications of so many of his servants, prostrating themselves before him amidst such an emergency.

The business of this morning has consisted of minute matters, which shall be reported in detail. They relate chiefly to the German Missions, which the Conference has refused to form into a separate Conference, but has formed them into Districts.

CHARACTERISTIC NOTES.

Bishop Morris—Bishop Soule—Bishop Hedding—Bishop Andrew—Bishop Waugh—Messrs. Richey and Case.

The General Conference represents the ability of our whole connection. A spectator can therefore form a general idea of the ministerial capacity of the church from the indications of this body.

I am now favorably located for a *coup d' eil* of the assembly, and here you have the impromptu impressions of the moment. [illegible] in the centre of the altar, sits Bishop Morris, the President for the morning. He has been through New England and is known somewhat among us, but a frequent intercourse with him is necessary to a just estimate of his character. He is habitually but not morosely reserved—even taciturn; scarcely ever speaking in familiar company, unless when spoken to. This is a decided fault of the Bishop, and is much complained of. But like most taciturn men, he makes up in thought for the deficiency of his speech. I do not know that I have ever seen or heard of an instance in which his judgment has been reversed by a conference. In person Bishop Morris is short but stout, tending to corpulency. His head is large and round, his hair cut close, his craniological indications good, but not remarkable. His face has much color, and indicates, with his general appearance, a strong tendency to apoplexy. His eye, which is defended by light blue spectacles, is his strongest feature, and expresses his acknowledged character, which is frank, deliberate, coolly and almost infallibly cautious, immovably conscientious and steadfast. His preaching always reminds you of Wesley—it is brief, perspicuous, systematic and instructive. In the chair he maintains an unaffected dignity. He presided at the decision of the appeal from the Baltimore Conference—a moment of great perplexity. He was perfectly cool and peremptory. His conduct on that occasion excited general admiration, among northern men at least. All discerning men will have one opinion of Bishop Morris, viz., that with competent abilities for all the ordinary functions of the ministry he combines what is eminently requisite for his Episcopal office, viz., unblemished integrity and the surest judgment.

At his left, on a less elevated platform, sit Bishops Soule and Hedding. The former is now the senior Bishop of the church. He is of New England origin, and known to us all. In person he is slight, tall, and remarkably erect. He appears better in health than he has for many years. As a preacher, Bishop Soule is slow in utterance, requiring usually an hour and a half for a sermon. His discourses indicate greater breadth than profundity of intellect. His views are all large, his sentiments dignified, and verge constantly on sublimity. Dignity is indeed the marked characteristic of Bishop Soule. It seems native to him, though not unfrequently objected to as affected. No man can be more unaffected in manners and attire than Joshua Soule; but the magnitude of his views, comprehending all the great interests and prospects of our cause, and the elevation of his sentiments, natural to his mental constitution, cannot fail to impress his character with an air of greatness. In speaking he often folds his arms *a la Napoleon*—his voice is tremulous—his countenance serene—his eyelids incessantly in motion, and the integuments about the eyes wrinkled and contracted as if from the effect of intense light. Bishop Soule is said to be stanch in his opinions; his disposition in respect to the late sectional feelings in the Conference has been a subject of much inquiry and some suspicion; his noble remarks, however, in defence of the New England anti-slavery petitions removed somewhat the fears of his northern friends. He presides with much ability.

Bishop Hedding is dear to all New England. Where can a man be found of purer integrity, of more apostolic simplicity? His person is tall and robust—his head one of the finest in phrenological indication, broad, high and remarkably prominent in what are called the perceptive organs. His appearance reminds you of the old school of American statesmen.—Bishop Hedding's voice was permanently injured in earlier life by excessive use in the pulpit; it is now broken and feeble. His sermons are remarkable for their sound and lucid theology, their simple style and evangelic richness. He is thorough in the law of the church, and his treatise on the Discipline is a standard. He is one of the best theologians in our ranks. In conversation he is agreeable and often facetious, abounding in entertaining anecdotes of Methodism. Paramount to the other mental excellencies of the Bishop is the clear discrimination of his judgment. Those who know him would not hesitate to entrust to his judgment any responsibility.

Still lower on the left sits Bishop Andrew, reclining in his chair against the altar, conversing with a member. No man in this body, perhaps no man connected with the religious affairs of this continent, holds a more critical responsibility. His position in respect to slavery involves perhaps the union of the greatest Protestant body in the nation. All eyes rest upon him with anxiety, and doubtless the millions that have ascended from our Zion to heaven gaze with solicitude on the solemn crisis. Of Bishop Andrew I know little, having never seen him before. His person is robust and his countenance expressive of good nature and kindness. He has occupied the chair occasionally, and always with dignity and promptness in business. So far as I can learn, he feels deeply his present responsibility, and is disposed to act as the necessities of the case may justify. But such are the opposite demands of North and South that any course he can pursue will excite profound dissatisfaction.

Bishop Waugh occupies a seat on the left of the chair. He is a calm, amiable and truly devoted man, firm in his decisions, but as conscientious as firm. He wears the old-fashioned straight-breasted coat; Bishop Soule is his only companion in this primitive simplicity. His hair stands erect, his features indicate fatigue, but also extreme frankness and tranquil piety. Bishop Waugh is one of the most excellent men I have had the pleasure of knowing. As a president, he is able and dignified, as a preacher, often most powerful.

Thus much for the Episcopacy; its members are good and judicious men, and if the providence of God has been conspicuous in any thing in our history, it has been in the appointment of the good and great men who stand at the head of our church. We know of nothing in the whole history of the church which detracts from this remark, except the unfortunate position of Bishop Andrew, but even this may yet appear to have been providentially permitted. Others sit in the altar; among them Dr. Richey of Canada, a gentleman whose whole appearance indicates unpretending intelligence, refinement and piety. He is said to be an able preacher, but has the prevalent English habit of *mouthing* his words. By his side sets the venerable and well-known Mr. Case, the missionary to the Canada Indians. He is considerably advanced in years, embrowned by exposure to the weather. He is a good man, and one of the best friends the red man has ever had. These are all that occupy the altar, except the secretaries, who sit at tables on either side of the platforms of the Bishops. Let us now glance at the mass of the Conference.

(Continued next week.)

OUR REPORTS.—These may be relied on as thoroughly accurate. The speeches are not only reported by an accomplished stenographer, but corrected by our Editor under the eye and with the direction of the speakers themselves. The length of these documents may retard a little their publication, but our correspondence will keep up the proceedings regularly, though the *report proper* may fall behindhand occasionally.

THE PHILADELPHIA RIOTS have been effectually stayed. The city still remains under martial law.

THE WASHINGTONIANS are to hold a "Mass State Celebration," on Boston Common the 30th of this month. They invite the "Washingtonians of New England and of the World" to be present. Gov. Briggs has [illegible]tion to preside. William H. Mitchell, the founder and first signer of the Washingtonian pledge, is also to be present.—The veteran Hawkins and the eloquent Gough will not be absent, of course. In fine, it will probably be the largest and best assemblage of the friends of Temperance ever held in the New England States.

SOUTH HADLEY CANAL.—Rev. R. Ransom writes, May 1.—In this place a few have made a secession movement under the auspices of Rev. C. Mason, who left the church in February last, but since he has left them for a larger field and brighter prospects in Boston, they are coming to second thoughts. As their church relation has not yet been dissolved, very few, I think, will finally conclude to leave the church of their spiritual birth. The church then will not be much affected by this movement. Methodism will be more prized than ever.

TRENTON, ME.—Rev. B. Lufkin writes:—Please say to the friends of the Redeemer that we have many things to praise God for; one is, he has not forsaken us on Trenton circuit; another is, he has converted a few souls, reclaimed a few, and sanctified a few, and convinced all. Our meetings on the Sabbath are well attended. The best of all is, God is with us.

CONGRESS.—In the House of Representatives, on Friday, May 10th, Mr. McKay's Tariff Bill was laid on the table by a vote of 105 ayes to 99 noes. It will not be called up again the present session.

CORRECTION.

Br. Stevens,—In my article on the "Affairs at Chicopee Station," published in the Herald and Journal of yesterday, in the seventh paragraph I am made to say, "I expressed the opinion that those who had followed Mr. H. who then belonged to *my* church, and had left their own sacrament, &c., had seceded from the church," &c. It should be, "who then belonged to *no* church," &c. I am confident that it was *no*, instead of *my*, in the manuscript.

Wilbraham, May 16, 1844. R. RANSOM.

Summary of Intelligence.

An anti-gambling movement was commenced in Washington city on Monday evening, under very encouraging auspices. A meeting was held in the Baptist Church, at which Mr. [illegible] meeting, and related how he been duped and robbed in Baltimore by gamblers of a handsome fortune, while he was under the influence of champagne wine. At the conclusion of these addresses, an invitation was extended by the speakers to those who felt inclined to discountenance the vice of gambling, to come forward and sign the *anti-gambling pledge*. A number of gentlemen immediately responded to the call by stepping forward and signing their names. Unless society in Washington is greatly slandered, there is in that city a wide field for usefulness in this behalf.—Mail.

John Gorham Palfrey, Secretary of State of Massachusetts, had, by the death of his father, a planter in Louisiana, become the legal owner of twenty slaves. As the Legislature of Louisiana refused to permit Mr. Palfrey to emancipate his slaves there, he has gone thither to bring them to free States. Eight or ten are to come to New York, and the rest to Boston.

The new municipal government of the city of New York have commenced retrenching by merging the offices of Superintendent of Streets, Street Inspector, Health Inspector, and Dock Master, all in one, at a salary of $800. It has heretofore cost the city $4,900.

VIRGINIA ELECTIONS.—The Richmond Compiler of Monday says, the returns are all in, and that the two houses stand, Whigs 84, Democrats 82.

Official information has been received at Washington, containing the intelligence that President Houston has rejected the armistice. Neither he nor the people of Texas will ever recognize any act or expression on the part of his or their agents, directly or remotely acknowledging the supremacy of Mexico.

The Philadelphia Ledger estimates the loss of property by the riots at $250,000; all of which falls upon the county of Philadelphia, under a law of the State which makes each county responsible for damage by riots within its limits.

Among the orders issued by the British Admiralty, is one positively prohibiting every officer from giving or receiving a challenge to fight a duel.

The Rev. Charles Rich, recently pastor of the first Presbyterian Church in Washington, D. C., has received and accepted a unanimous call from the Congregational Church in Nantucket, and his installation will probably take place the first week in June.

FOREIGN ITEMS.

The Mail Steamship Britannia arrived at this port on Saturday last, in 14 days from Liverpool. We copy the following items of intelligence.

Cotton is remarkably low, and is likely to continue so, from present appearances.

Sir R. Peel has subscribed (unasked) the sum of 10*l.* 10*s.* to the testimonial to Mr. Rowland Hill, of penny postage celebrity.

India in general is tranquil.

The price of indigo had advanced a little at Calcutta, and the business in British cotton piece goods had been large.

The condition of the poor and the manufacturing classes, always a topic of agitation and discussion, seems now to be forcing itself on the consideration of every man who can wield a pen, make a speech, or command a vote.

ESCAPE OF THE KING OF NAPLES FROM ASSASSINATION.—Naples, April 15th: "At the same time that the King received the news of a daughter, he was also congratulated on his escape from assassination An attempt to shoot him was prevented.

THE GREAT BRITAIN STEAMER.—The dilemma in which this vessel is so extraordinarily placed is not overcome.

Her Majesty's accouchment may be expected about the beginning of July.

IRELAND.—The litigation in the state trials seems likely to be prolonged to an indefinite period. Upon the opening of Easter Term, the convicted parties were called upon to attend to receive judgment, which they immediately met by a notice of motion for a new trial, founded upon the affidavits of Mr. P. Mahony, and other agents of the traversers, to the effect that there had been "a gross, wilful and corrupt suppression of the names" of "certain persons" "qualified to be placed on the special jurors' list for the year 1844."

FRANCE.—We have received the Paris papers of Sunday, from which we learn that on Saturday the report on petitions praying for the abolition of slavery in the French colonies, is to be presented in the Chamber of Deputies.

The King's health was much better, according to the last accounts, but there is another source of uneasiness in the existence of secret societies, and a spirit of disaffection which has appeared in two or three regiments recently quartered at Toulouse.

The Univers publishes an address from the Bishops of Bourges, Clermont, St. Fleur, and Puy, on the liberty of education in France, addressed to the King. This address inculcates the necessity of giving every system of education a religious foundation, and complains that the spirit which animates the university is irreligious, and tends to substitute the domination of an incredulous philosophy for the salutary influence of religion.

TURKEY.—The firmness of the British and French ambassadors has induced the Porte to make further slight concessions regarding Christians who, having once embraced the Mussulman religion, return again to their old faith. The submission of the Sultan in this matter is regarded as the most important diplomatic occurrence in the annals of Turkey, being in fact the death-blow to Ottoman fanaticism.

SICILY.—Sicily continues in a disturbed state, according to the latest advices. At Naples on the 15th ult. the telegraph announced an insurrection in Calabria, and that four steamers, with 4000 troops, were about to leave that port direct.

GREECE.—The constitutional monarchy seems to commence favorably. The policy of Russia with regard to Greece is still a mystery. The deputies have resolved that a statue of the late President, Count John Capo d'Istrias, shall be erected at Nauplia.

Notices.

AMERICAN PEACE SOCIETY.

The public Anniversary meeting of this Society will be held at the Central Church, Winter Street, on Monday, May 27, at half past seven o'clock, P. M. The Annual Report will be presented, and an Address delivered by Dr. Walter Channing. The public generally, ladies and gentlemen, are respectfully invited to attend. Per or of Ex. Com.,

THOMAS DROWN, Recording Secretary.

☞ A YOUNG MEN'S PRAYER-MEETING is held in the small vestry of Church St. Church, every Monday evening, commencing at a quarter before eight o'clock.

The young men of the church, and all others religiously disposed, are invited to attend.

Boston, May 18, 1844.

NOTICE,

In view of an expectation that I shall not be able to stay through the whole session of our next Conference, to be held at Portsmouth, N. H., I ardently desire all of the preachers and others who may have any business to do with me, that they will attend to it the first four days of the Conference, and very much oblige, &c. C. D. CAHOON.

New York, May 16.

BOOKS FORWARDED BY WAITE, PEIRCE & CO., TO MAY 18.

M. H. Newman, N. Y., 1 pkge left at Lewis & Sampson's; Day & Lyon, Portland, Me., 1 pkge by Child & Co.'s exp.; J. S. Spaulding, Bakersfield, Vt., 1 box left at 12 Kilby St.; S. Putnam, 1 pkge care of I. S. Marsh; M. Bonney, Lowell, Ms., 1 pkg by Tuck's exp.; E. T. Brigham, do, 1 pkge by do; Day & Lyon, Portland, Me., 1 pkge by Winslow's express; I. Stevens, Portsmouth, N. H., 1 box taken at office; B. K. Peirce, Newburyport, Mass., 1 pkge by Forbes' express; W. I. Kidder, Gaysville, Vt., 1 pkge sent by Mr. Clapp; Mr. Dana, Newburyport, Mass., 1 pkge left at Dana, Evans & Dana's; Henry R. Wilcox, New Bedford, Mass., 1 pkge by Hatch's express; M. Bonney, Lowell, Mass.; 1 pkge by Tuck; S. Tupper, Enfield, Mass., 1 pkge by Thompson and Co.'s express; N. D. George, Bucksport, Me., 1 pkge by Carpenter's express; H. V. Degen, Belfast, Me., 1 pkge by do., care of J. W. Sherwood; N. L. Chase, W. Boscawen, N. H., 1 pkge left at Whitney & Fenno's, Milk street, care of W. Boyden; Thomas H. Ives, Haydenville, Mass., 1 pkge care Pettibone & Co., Springfield, by express; J. W. Dadman, Southampton, Mass., 1 pkge, to be left at Springfield depot; H. P. Hoyt, Barton, Vt., taken at office; J. F. Hoffman, Lyndon, Vt. 1 pkge taken at office; S. P. Snow, Taunton, 1 pkge taken at office; J. A. Winslow, Row, 1 pkge taken at office.

W. EDWARDS & [illegible]

L. Gurley—T. Fuller—A. Rollins (we credit you [illegible] 1845)—N. G. Lippitt—W. Ward—N. C. Perkins—R. Marsh G. Washburn—S. L. Pease—H. Peirce—T. Benedict—V. Shepherd—J. B. Husted—H. D. Barrows—B. D. Brewster—J. C. Willey—B. Mudge—J. H. Stevens (I don't find the name of Iddo Kilburn; is he a new subscriber?)—J. M. Merrill—E. Shaw—H. M. Blake & J. Skeele—E. Kidder—C. Jewett—P. Crandon, Jr.—D. L. Winslow (all fixed)—J. A. Winslow—H. P. Hoyt—J. S. Bealy—P. Crandon—T. H. Ives—J. W. Dadman—N. L. Chase—Geo. W. Lord—N. A. Soule—H. V. Degen—S. Tupper—H. M. Eaton—E. T. Brigham—R. Carter—W. Emerson—W. J. Kidder—S. Putman—Day & Lyon—M. Bonney—H. R. Wilcox.

MONEY RECEIVED AND CREDITED FOR THE HERALD AND JOURNAL.

L. Wentworth, I. D. Rice, L. Sturtevant—W. H. Little, G. Tuckey, C. Cobb, J. Heath, O. Jewell, J. Jewell, J. A. Robinson, I. Bryant, G. Hill, C. Hutchinson, A. M. Dow, J. C. Wadleigh, A. Rollins, C. Osgood, J. McCorrison, S. Phipps, G. Russell, C. Hodgdon, W. Martin, I. Parmenter, N. G. Lippitt—N. Clapp—J. W. Bisbee, Z. Rich, H. Bowker, J. A. Orcutt, J. K. Lord, J. J. Bigelow, Z. Davis, H. Carter, L. Bliss, H. Arnold—C. Streeter, M. H. North, B. Cass, J. Crowell, I. Kilburn, P. M. Bardin, T. Nutting, L. Faies, M. Snow, E. Littlefield, N. H. Ladd, J. Brown, J. Mowry, and N. Morse—$2 each.

S. Southard, G. Stilphin, B. B. Johnson, F. Whittier, C. Joss, J. Fuller, A. Knight, and & A. C. Smith—$1 each.

W. Hiscock, $6; I. Blake, H. Hill, J. Bennett, J. Boyden, S. Carpenter, and H. Proctor, $4 each; P. Sabin, $5; N. G. Lippitt, and S. Graton, $3 each; M. B. Davis, and D. Tyler, $1.50 each; T. G. Rounds, $1.25; T. Benedict, and R. Marsh, 75c cents; J. Chase, U. Rideout, E. M. Baylies, W. T. Roberts, B. Chesley, Jr., A. Mayo, L. Fisk, J. P. Lee, E. Hodsdon, N. Tupper, A. Gage, R. D. Brown, G. W. Jewett, A. Nye, and R. Sherman, 25c each.

MARRIED.

In this city, by Rev. M. Trafton, Mr. David P. Lambert, and Miss Mary Ann McAdam. On Sabbath afternoon, in the Bennett St. Church, Mr. Charles W. Oxford, and Miss Sarah Ann Nash. Also, same day, Mr. John H. Martin, and Miss Sarah Roberts, all of this city.

At the Methodist Chapel, North Charlestown, N. H., on Sunday, May 12, by Rev. S. Holman, Mr. John C. Butterfield, of Walpole, and Miss Sarah H. Burnham, of N. Charlestown.

DIED.

In this city, on Saturday morning last, Martha Adaline, second daughter of Mr. Truman R. Hawley, aged 8½ years.

In Mobile, 3d inst., Frederic, youngest son of Wm. B. Tufts, aged seven months.

Advertisements.

THE LOST CHILD.

JUST PUBLISHED BY WAITE, PEIRCE & CO., No. 1 Cornhill, "THE LOST CHILD," from the German of Schmid, translated from the French edition by Rev. A. Stevens. Price 37½ cts.

May 22.

TEACHER OF HEALTH.

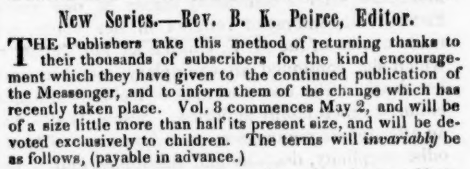
BOUND in cloth. By Dr. Wm. A. Alcott, at 75 cts. For sale by WAITE, PEIRCE & CO.

May 22.

GUIDE TO CHRISTIAN PERFECTION.

BOUND in cloth. 1841-2, and 1842-3, at 75 cts. per vol. Also odd Nos. of the Guide at 3 cts. each. For sale by

May 22. WAITE, PEIRCE & CO., No 1 Cornhill.



SABBATH SCHOOL MESSENGER.

New Series.—Rev. B. K. Peirce, Editor.

THE Publishers take this method of returning thanks to their thousands of subscribers for the kind encouragement which they have given to the continued publication of the Messenger, and to inform them of the change which has recently taken place. Vol. 8 commences May 2, and will be of a size little more than half its present size, and will be devoted exclusively to children. The terms will *invariably* be as follows, (payable in advance.)

Single copies, (when sent by mail or otherwise,)		30 cts.
10 copies to one address,		$2.00
30	"	5.40
60	"	9.00
120	"	15.00

The Messenger will continue to be forwarded by railroad and stages from Boston, to our subscribers in the vicinity, when it is desirable and convenient so to do.

In connection with the Messenger, the publishers have also commenced the publication of a periodical for TEACHERS, BIBLE-CLASSES and ADULT SCHOLARS, in a neat pamphlet form of twenty-four pages, to be issued once a month, and furnished at FIFTY CENTS per annum—entitled the SUNDAY SCHOOL TEACHER, AND BIBLE CLASS GUIDE, under the editorial charge of Rev. B. K. PEIRCE, who will be assisted by numerous well known periodical writers.

☞ A *liberal discount* will be made on this to those who will act as Agents for all our periodicals.

All orders and communications should be addressed to the subscribers, who are the sole proprietors and publishers.

REID & RAND, (over the Methodist Book Store.)

May 8. is8t 3 Cornhill, Boston.

FLOUR AND GRAIN STORE,

NO. 53 Commercial Street, opposite the Philadelphia Packet Pier, Boston.

A. H. BROWN gives notice that he has opened a FLOUR AND GRAIN Store as above, where he will be happy to wait upon his friends and customers. Purchasers may rely on the quality of the article, and at the lowest rates.

Oct. 25. istf

DR. S. STOCKING,

DENTAL SURGEON, No. 266 Washington St., corner of Avon Place, Boston.

TERMS.—For an entire upper and under set of mineral teeth on pivots, with false gums, from $60.00 to $100.00.—For an entire upper set of fourteen teeth on plate, confined by atmospheric pressure, from $30 00 to $60.000. For two or more teeth on plate, confined by clasps, from $2,50 to $5.00. For setting on pivot, from $1.50 to $3.00. For filling common sized cavities with gold, $1.00. For all other kinds of filling, from 50 cts. to $1.00. For cleansing and polishing, from $1.00 to $2.00. Extracting, 25 cents. All operations warranted. ep6m April 17.

NEW WATCH AND JEWELRY ESTABLISHMENT.

No. 16 Central Street, (New Block,) Lowell.

GEORGE F. TEBBETTS would offer to his friends and the public a prime assortment of WATCHES, COMBS, JEWELRY, SILVER SPOONS, &c., as can be found in the city, and at very low prices. Those in want of Gold or Silver Watches, Silver Spoons, &c., would do well to examine his stock before purchasing elsewhere.

N. B. Watches, Clocks, Music Boxes, and jewelry of every description carefully repaired and warranted.

Lowell, March 10, 1844. istf

METHODIST BOOKS may be had in any quantity at wholesale or retail at the lowest cash prices, by calling on HENRY BAKER & CO.,

S20istf No. 50 South Main Street, Providence, R. I.

BIOGRAPHICAL.

MRS. JANE SHEDD.

Died in Wales, Mass., March 18, 1844, **Mrs. Jane Shedd**, wife of Rev. H. S. Shedd. Mrs. S. was the daughter of the late Tobias and Jane Stone, of Kennebunk, Me. Her parents were of the Congregational persuasion, and she was strictly educated in that school. When the now sainted martyr, and first foreign missionary of the M. E. Church, Rev. Melville B. Cox, preached in K., she listened to his melting and soothing words, and understood the way of the Lord more perfectly. She manifested her desire for salvation, with many others that crowded to the altar of God for mercy, and through his kind and timely counsels and fervent prayers, was soon enabled to rejoice in the living God, and that joy was unspeakable and *full* of glory. Soon after this she connected herself with the people of her choice, with whom she lived and died in great harmony. At this time the Methodists were but little known in those regions, but as those who did not scruple to cross parish bounds to make converts to Christ; and whereever they went the word of the Lord was glorified. Of her father's family, consisting of parents and eight children, she only was numbered with this people, who took sweet counsel together and walked to the house of God in company. That she alone, of this happy family, was numbered with *this* band of Christians, travelling home to heaven above, was a source of grief and sorrow to her; but that *any* of them were connected with the accredited people of God, afforded matter of rejoicing; yet, could their interest have been thrown into *one* channel, and that the *best*, the joy of all would have greatly augmented. Some fifteen years since the father passed suddenly away from earth to the home of the good, and then children followed in quick succession. Two sons, devoted Christians, left their blooming, weeping, disconsolate families on earth, and went *up* to meet their ascended Lord. Happy sisters early [illegible] heard the voice of God, saying, "Go, preach my gospel," obeyed, prepared, preached, saved souls, and quickly ascended to his glorified Lord. On the last day of August, 1842, as the glorious orb of day was throwing his last beams of day-light over our beautiful world, could be seen, in yonder fair cottage, the aged, sainted mother, standing on the bank of life, waiting for the chariot of her Lord to remove her to join the disembodied saints, and find her long-sought rest; it came: she longed to go, and was *quickly* on her passage, far, far out of human sight.

Mrs. Shedd's health had been feeble for a long time, and her once iron constitution was going rapidly to decay until at length it sunk under the power of disease, (consumption,) and

> "The weary wheels of life stood still at last."

On the last Sabbath in February she attended church with her husband for the last time. Next day being pleasant, a walk up street cheered her spirits and invigorated her frame; at night her cough became worse, with much expectoration, which continued, with little variation, until Sabbath, March 17, when both seemed to cease. This was a happy day to her. Tears, prayers and praises were blended in sweet harmony; our house was the gate of heaven, and angels invited her happy spirit to enter and be at rest; even sinners thought it not at all like death's usual course, for all said, This is *happy* dying. She rejoiced and praised God aloud, and said her prospect was clear and good.—Early in her sickness gloom and despondency was permitted to crowd around her mind, but in answer to many fervent prayers it was succeeded by calmness and tranquillity. At intervals her bodily sufferings were very great, but a short time before death she was comparatively easy, and retained her reason and speech until a few hours before the final struggle, and died very easy. Our dear brethren say they never witnessed the departure of one more glorious, more triumphant, more perfectly victorious. It has [illegible] I could speak of her in various relations, being *intimately* acquainted for years; as a daughter, she was kind, obedient and industrious; as a sister, obliging and affectionate; as a wife, "the heart of her husband did safely trust in her;" she looked well to the ways of her household, was prudent and industrious; a wise counsellor, and of a very mature judgment. As a Christian, designedly exemplary, an ardent lover of our church and economy, entertaining great regard for God's ministers and people. Possessing a superior intellect and a practical peace maker, she commanded the respect of all, and her praise is in all the churches where she resided; and none knew her but to love her. Our loss is her gain. May it be sanctified to the good of the afflicted husband and church. Much more might be said, but I forbear. Her remains were deposited in the family burying-ground at Kennebunk, March 21, where the parents and six brothers and sisters were lain before her; and the only surviving member of the family, a dear brother, is just standing on the brink of life, expecting soon to follow. May he have a peaceful passage.

> "Dearest sister, thou hast left us,
> And thy loss we deeply feel;
> But 'tis God who has bereft us,
> He can all our sorrows heal."

Wales, Mass., May, 1844. Henry.

Mrs. Betsey, wife of Rev. Eleazer Wells, of N. H. Conf., died at his residence in Craftsbury, Vt., March 24, after a distressing illness of one week. Sister Wells embraced religion in her youth, and made choice of the M. E. Church as her home, of which she continued an exemplary member until her death. She was a woman of feeble health, and endured much bodily suffering. Sister Wells was an affectionate companion, an ardent lover of Methodist simplicity, doctrine and discipline, and a devoted Christian; the grace of God, which had been her support through life, eminently sustained her in death. She left the world in peace and has gone [illegible] "Blessed are the dead that die in the Lord." Otis Dunbar.

Craftsbury, Vt., April 29, 1844.

Mrs. Emeline, wife of Robert Allyn, of the Providence Conference, died in Colchester, Conn., April 24. Sister A. sought religion during 1832 in Colerain, Mass., under the labors of Rev. L. Colburn. She was then young, but from that hour to the day of her death her walk was always consistent and uniform, and her peace was scarcely ever interrupted. A disease of the heart was the cause of her death, which was sudden—so sudden that she had only time to say to her husband, as she flew over the grave, "Jesus is with me always, my dear."—She left two little ones, the youngest only twelve days old, to the care of God and the church, in a wicked world. It is but little less than two years since she left friends to be the itinerant's companion in toils and privations; yet her labors were not in vain in the Lord. Her faith was unusually strong, and her love was *perfect*. Energy and decision were her's in a greater degree than commonly belong to her sex; and in the loss of this "virtuous woman" her husband has lost not only a "crown," but a staff of support and a spring of comfort. Her *record*, it may be said with truth, is on high; her *history*, in the *books*; and it will *one day* be published to an assembled world.

Colchester, May 1, 1844.

P. S. Will the Western Christian Advocate publish?

Mrs. Mary, wife of Mr. Casey Wood, died in Warwick, R. I., (Centreville,) April 5, aged fifty-two, It may emphatically be said of sister Wood, that she had "come out of great tribulation." From early life she has been an heir to many of its afflictions; and such was the nature of her disease, that for the last ten years she could not perform the least domestic service for her family, aside from counsel, which was of essential service. One year before death she was permitted to experience what she had been seeking for thirteen years, viz., the love of God shed abroad in her heart. Though the last weeks her sickness were peculiarly distressing, yet grace triumphed; her patience was heroic, and, as death approached her, hope gathered strength, and she finally sweetly fell asleep in Jesus.

E. C. Ewins.

LADIES' DEPARTMENT.

From the Mother's Assistant.

THE RESTORED FAMILY.

A PRIZE TALE—BY MRS. M. O. STEVENS.

[Concluded.]

The home of our childhood! How dear are its memories to us even on whose brows time has placed a chilling hand. Though long since broken up and dispersed, is not its image still a living reality, replete with old household associations and warm with old feelings which ever return to us with the glowing affections of youth. How does memory, bowed with the burden of later sorrows and sins, resort to it still, like the weary palmer seeking rest and hope at his favorite sanctuary. What influence does it send forth through all time and eternity! How responsible is the priestess who ministers at its holy altar! How should she guard it as with a vestal's care.

Mrs. Robinson felt this responsibility. It was her study to keep its blessed charities ever fervent and to so endear it to her children that its moral influence should never die out of their hearts. To the aid of the means I have mentioned, she brought the charming influence of books, those dear companions alike of childhood and age, which [illegible] the humblest cottage the good and the great of all ages, to relate their biographies and noblest sentiments; the traveller to tell his marvellous adventures; the gorgeous pictures of history; the harmonious words and bright imaginings of poetry, and the hallowed visions of revelation. The time fixed for the retirement of the children, allowed in winter several hours for the fireside—hours which form one of the most delightful scenes in every well regulated home.—These were occupied by the happy family in reading entertaining books, or hearing them read, while the fire cheerfully blazed, and the nuts gathered by Willie from the neighboring forest were cracked and ate by the group."

My friend, Mrs. Sandford, had passed thus far through these details with more than her usual colloquial ardor; for domestic education was a favorite topic with her, and, what many will doubtless consider amazing extravagance, she insisted that if her views on the subject were universally adopted, they would do more for the improvement of the race than all the sovereigns, senates, sages and soldiers which have ever attempted to scourge it into decorum. But though the subject was so interesting to her and to myself, it was far otherwise with our little friends, Emily, George, and Henry. She had scarcely ended the description of the farm house, when their attention was diverted entirely away, by the flowers and other objects of the way-side. They now returned, and as we were approaching the end of our walk, she renewed her narrative and the children their interest.

"Thus situated, how happy was this little family. But a scene of sorrow awaited them; all this happiness was blighted. On a warm and laborious day in harvest, Mr. Robison was induced, by the example of his neighbors, to drink some spirituous liquor, and from that drink resulted his fall and the misery of his family."

"What, did *one* drink do it all?" asked Henry.

"No, my child, but it commenced all. Willie's father had [illegible] prevent harm from the great heat of the day. The next day he tried it again, and soon began to love it; by and by he felt so weak and dull without it, that he could scarcely do any thing if he had not taken his morning dram. The destructive habit increased upon him; he soon loved not only the dram, but the company of the village tavern. He neglected his work. His evenings were no more spent around his once happy fire-side, but in the bar-room, while his wife and children sat sorrowful at home, dreading his return. Ah! my friend, how slight is the effect of one virtue, and yet how can one vice change the whole character! 'Touch not, taste not, handle not,' is the only safe maxim respecting intoxicating drinks. They should never be admitted under the domestic roof, except as a poisonous medicine.

The poor man was soon as incapable as indisposed for work. He ran into debt. Most of the furniture of the family was sold. His farm was neglected, the house, barn and fences began to fall into decay, and to wear that patched, thriftless appearance which almost always marks the abode of a drunkard. The children were poorly clothed, and their mother with a broken heart became too enfeebled to do much for their relief. Those who know but little of this poor world, would scarcely believe that such a transformation could occur.

"But this was not the worst. The unfeeling inn-keeper encouraged the fallen father to drink on credit, knowing that he still owned the little farm, and that it might be seized for payment. This was at last done, and the family left with tears, their old and endeared home, and moved into two wretched rooms in the lower story of a house in the town. The farm was sold at auction to pay the bills of the inn-keeper, and was purchased by a wealthy and excellent widow lady who resides on the adjoining estate.

"In their new but miserable abode, they sunk to still deeper wretchedness. No efforts to reclaim the unfortunate father seemed to have the slightest effect. His wife's entreaties and tears failed.—Many of his old friends tried to influence him, but could not. The pastor of the village church, once a welcome friend of the family, did his utmost, but failed. He sunk lower and lower, and became so cruel to his family that they at times felt their lives to be endangered by his presence.

Yet during all this time, little Willie had an extraordinary influence over him. Since the change I have described in his character, his father had loved him with a singular affection. His sweet disposition and mild manners, and, perhaps, his delicate health, had excited an interest for him, which the miserable parent still felt, even when besotted with drink. The admirable mother had thus vested in her boy a salutary influence for the rescue of her family. It was an affecting sight to see how the child, like a young angel, could control his poor father, when others had to flee for safety from his presence. Though this wonderful influence could not reform him, yet it was of great use. His tears often flowed when his little son entreated him to give up drink, and be to them again a father. When he was reeling abroad in the streets, and no one else could induce him to go to his home, Willie was usually sent to him, and the staggering man would never refuse to be led by the little hand of his gentle child. I have seen him thus led home when big tears rolled down his swollen cheeks, and dropped on almost every step of the way.

Thus they lived several years, supported partly by the charity of the neighborhood, and looking only to the grave for the end of their sorrows; when, through one of those mysterious providences by which God brings good out of evil and turns our sorrows to joy, the father was reclaimed and the family restored to happiness.

One day he was more than usually intoxicated, and went reeling through the streets, followed by a train of rude boys, who shouted and hooted at him. Several persons tried to induce him to go home, but failed. At last Willie went. With weeping eyes and quivering lips, he pressed through the clamorous throng, and taking his father's hand, begged him to return home with him. The meek child with tears in his eyes, leading home the wretched man, through crowds of jesting boys, was a sight to melt one's heart. 'God bless the child!' said the hardy laborers in the street, and even the trifling boys soon relented and ceased their hootings.

Willie was weak with sorrow and the want of food. As they turned a corner, the father staggered, knocked him accidentally to the pavement and fell upon him. The parent arose; the child attempted to rise, but could not. The father endeavored to help him up, but the poor boy fell again, for, alas! his thigh was broken.

"A gentleman ran to lift him up and carry him home, but, though pale with pain, he entreated the stranger to leave him and first lead home his father. The gentleman perceived his serious injury and would not leave him, but on lifting him up the child extended one hand to his drunken parent and fainted in the arms of the stranger. The father seized the hand and thus followed his pale and insensible son to his home.

"Stricken to the heart with grief, the poor man shut himself alone in one of the rooms, while the surgeon and neighbors did what they could for the suffering boy. Willie's agony was great for some time, and his groans could be heard through the house. They were eloquent arguments to the wretched parent. While hearing them, he fell on his knees, as he afterwards told me, and prayed God to have mercy on him and strengthen him by his grace to reform; and then with tears and prayers he resolved to drink no more. He went from his knees to the bed-side of his suffering child, and, as he bent over him he wept, but during some time could not speak.

"'Do not cry so, father,' said Willie, 'I won't mind it;' but the poor child was even then writhing with agony, and could scarcely suppress his groans.

"Don't weep, father,' he continued; 'I'll get well, soon; but O! father, won't you try and be good to us, that we may be happy again? Won't you stay by me and not go to the tavern any more?'

"'God forgive me,' sobbed the father aloud, 'for the wretchedness I have caused you all. His grace helping me, I will afflict you no more.' Thus saying, he passed into the other room unable to control his feelings.

The unfortunate man had naturally strong and generous affections. The fault of his former life had been that of most fathers; such an utter absorption in business as led him to commit the family government exclusively to the hands of his wife. Had he mingled more in the sweet sympathies of home, it is probable his fall would not have been so fearful. It was not the lack of good feelings, but this defect, and the gradual, almost imperceptible growth of the vicious habit he had contracted, which had so remarkably transformed him. The best of men have sometimes fallen in like manner. The power of alcohol is that of a demon; but there is a power which can cast out demons, and the penitent father commenced his reformation aright by looking to that power for help.

"He kept his resolution, though it was the greatest effort of his life. Soon after, he was seized with *delirium tremens*, and suffered indescribably.—But he resolved to die rather than sin again by drinking. By the assiduous attentions of his physician and family, he soon recovered. The child, too, began to move about, though not without the aid of a crutch. Gladness again, like joyous sunlight, began to beam on the faces of the afflicted family. His old friends came to congratulate and encourage the reformed father, and Willie's name was on every tongue. An abundance of comforts were sent in by the neighbors, and the joy of the mother and sisters could not be told. But one cause of sorrow remained. Poor Willie was lame for life; yet the child would often weep tears for the recovery [illegible] God had overruled his misfortune of his family.

The young gentleman who carried him home on the day of his misfortune, was the son of the widow lady who had purchased the little farm at auction. He called often to see the noble child during his confinement, and finding that the father had thoroughly reformed, gave him employment on his mother's estate. Mr. Robinson was an excellent workman, and in order to encourage him, his benevolent employer gave him larger wages than usual. Very soon the proposal was made to sell him back the farm and allow him to pay for it in labor. When the happy father returned home from his labors one evening, bringing this news, the family became almost frantic with delight. The father wept; the mother fell on his neck and wept with him. Willie waved his crutch in triumph; the eldest daughter danced for joy; and the youngest flew down stairs to tell all the children in the neighborhood. This was one of the happiest evenings of their history. They sat up late talking over their plans. They calculated how much time it would take to pay for the farm, and how each could do something toward it. Willie insisted that a new cap, which his father had promised him, should not be purchased, and the girls showed how their old dresses could be repaired and made to last another year, and thus something be saved for the purpose. Willie threw down his crutch and showed that though he could not walk, yet he could creep without it, and could therefore help his sisters to cultivate their old flower beds again, and afterwards take the flowers to town and sell them. And then they conversed, one with smiles, and another with tears, about the chickens and the cows, and the sweet milk, and warm winter evening fires, and entertaining reading they once had and would now have again. Precious were these little reminiscences now that they had assumed the bright form of hopes. All that night, Willie was rambling in his dreams over the old fields.

"When this happy design became known, a number of the former friends of the reclaimed father felt so gratified with it, that they contributed a considerable sum toward it. The excellent lady who had purchased the farm, entered into the plan with a warm heart, ordering the house to be repaired immediately, and every thing rendered as much like what it had been before as possible. In three months they moved into it. The widow lady, her son, and other neighbors, with the village pastor, called in the afternoon to congratulate them, and as the sun was setting, the pastor read to the company some joyful psalms, and invoked God's blessing to rest ever after upon the restored family.

"The next day a neighboring farmer drove a cow to the gate, as a present, another came with two fine pigs, and presents of chickens, bees, &c., were coming in most of the day. The pastor having learned from them a list of their former books, purchased new copies of the same works, beside many others, and provided a book case for them. Every body was delighted with the happy change, and loved more than ever 'Sweet little Willie,' who had been instrumental, under the blessing of God, in bringing it about. A number of wealthy friends have contributed means for his education, and though lame for life, he is happier than ever before.

"The little farm is entirely renewed now; all the debt on it is paid; each child has his own flower plat in the garden; the grove on the banks of the brook yields still its nuts for the winter evenings, and books still entertain the family group.—Their sufferings have only strengthened their virtues. Morning and evening the family Bible is read, and thanksgiving offered from grateful hearts to their heavenly Father, for his wonderful mercy to them.

"Thus, my dears, have I told you," said Mrs. Sandford, turning to the children, "how this little lame boy was the means of saving his family, and why people love him so much."

Henry, a brave and buoyant boy, threw up his cap and cried, "Hurrah for little Willie!" Emily wiped a tear from her eye, and George had a proposition to make—it was, that we should all visit the family the next day, with parcels of books and other presents; the visit was made, and you may hear of it, dear reader, hereafter.

SLAVERY.

For Zion's Herald and Wesleyan Journal.

ANOTHER DEVELOPMENT OF SCOTTISM.

"He that is first in his own cause seemeth just; but his neighbor cometh and searcheth him." The Scottite organ of April 27, contains a communication, in which statements are made that require a *seaching*, to see if they are strictly correct and just. And as I am neighbor to the author of said statements, I feel it my duty to *search him* and expose the proceedings of this "glorious secession" going on in Pawtucket, of which he writes. I do not like to see communications copied in the Herald from that woeful sheet, but for fear I shall be accused of misrepresenting, with your permission, I will give the whole as it appeared.

Central Falls, April, 1844.

"I preached for the first time here on the 21st of January, and found a little band connected together in class, five in number. On the 24th of February we organized a church of twenty-two members. We had not one seceder. The most were new converts and the remainder were reclaimed. February 25th, Br. J. Risley and myself were together. The sacrament was administered to fifty communicants, if I mistake not. We number thirty. The church is seeking for full redemption, and at every meeting persons are inquiring the way, saying, 'Sirs, we would see Jesus.' Recently the work of secession has commenced in the M. E. Church; a number have left with the intention of joining the Wesleyans. Others are coming. Glory be to God in the highest; let all the people say amen, and all that hath breath praise the Lord.

John N. Stowe."

Now, sir, one would suppose, on reading this communication, that the M. E. Church in Pawtucket was being shaken by this mighty advocate of Scottism. Observe, if you please, the spirit of the author developed in the rapturous exclamation that follows the announcement, "Others are coming."—No shout of praise or calling upon the people to praise the Lord is connected with the sentiment, "We had not a seceder; the most were young converts, and the remainder were reclaimed." Thus the spirit and design of these would-be-reformers is evidently not the salvation of souls, but lacerating and disjointing the body of Christ.

But now the searching of this wonderful communication that appears before the public, to see whether its statements are correct. Mr. Stowe says, "Recently the work of secession has commenced in the M. E. Church." Permit me to say, Mr. Editor, that the M. E. Church in Pawtucket were perfectly ignorant of this secession until they saw that communication. The facts in the case are simply these. Some two or three months ago a disaffected member asked a certificate, and she no sooner asked than she received it; some thought that she would join the Scottites, but she positively affirmed until the last week that she would not join them. But now, I am informed, she gave in her certificate last Sabbath. About five weeks ago another asked for a certificate, and it was *promptly given*; she soon joined them. And if there remain any now in the M. E. Church in Pawtucket who can be influenced by John N. Stowe, the church will consider it a signal favor to have them apply for a certificate very soon, as there is not a regret felt or ever been expressed on account of this great secession. Why did not Mr. Stowe, like an honest man, state the number who had seceded, then he would have said [illegible] for when he penned that article the sister who received the first certificate had not presented it.

Now if Mr. Stowe will inform me who are the "others that are coming," if they are members in good standing, I will have their certificates in readiness; but I query whether it is just to give members who habitually neglect their class-meeting and the ordinances of God's house, certificate of good membership, and this class of church members are usually those who wish to secede.

I take pleasure in saying that the members of the M. E. Church in Pawtucket are *Methodist*; they love the economy and government of the church as it is, and I should as soon expect the Bishops of the church, those tried and worthy spirits, to secede, as the church in Pawtucket. I speak of her now as a whole; it is true, there may be a few restless spirits within her pale; but would it not be for the prosperity of the main body to have these blighted, withering branches severed? Most certainly it would.

I wonder why Mr. Stowe did not give the public an account of the secession going on in his newly organized church. He might have said, with propriety, "the work of secession is going on in our church;" for very soon after the class was formed there was a division, and recently another secession has taken place; six, I am credibly informed, have left; two have come to the M. E. Church, two to the Baptist Church, and two have not given their certificates any where as yet. Now I ask is not this a "glorious secession?

I could give several chapters upon this subject, tell something about their interesting meetings, &c., but it is too small business, "I can't come down" to it. I never would have taken my pen to write against this "united band," of which he speaks, but the church requires that the base designs upon her be exposed, and false statements corrected; and Christianity requires that men sent out by President Horton, as ministers of Christ, be fully known and understood. F. Gavitt.

Pawtucket, May 2, 1844.

For Zion's Herald and Wesleyan Journal.

LEOMINSTER AND STERLING MISSION.

Br. Stevens:—Permit me to give to the readers of Zion's Herald a short report of the state of Leominster and Sterling Mission, which has been my field of operations the present Conference year. Sterling being an unpropitious field for Methodism I have confined my labors mostly to Leominster. Here more than one half of the little church, consisting of about 40 members, had declared themselves true Wesleyans before I arrived. Consequently when I came I found the church in a very disturbed and unsettled state, having had no preaching for some three months past.

I now learned that I had got a most unpromising field of labor, as the Methodist Church, when all united, exerted but little influence in this town, and now being divided and scattered, and the community having already pronounced her virtually dead, I feared my coming here would prove an entire failure. But being sent here as missionary by the Conference I resolved, in the name of the Lord, to make an effort to unite the church and enlarge her borders. And for several months the prospects appeared somewhat flattering that all would be harmony and peace among us once more. We made an unusual extra effort last fall and winter for the salvation of souls, and we think 30 were converted to God, and 26 united with us on probation.

In talking over our financial affairs however we soon learned that the spirit of secession was not yet dead; and the brethren renewing their subscriptions for the True Wesleyan, with the addition of one new subscriber, and the special pains taken to circulate them, gave us fresh evidence that we might expect a storm ahead. Thus things were moving on, having occasionally an internal commotion in our midst, but hoping, by exercising patience and perseverance in well doing, that we should somehow weather the storm and save the little church from dividing, until more recently, Br. Hiram Cummings passed through the town and left word with Mr. Burrage, a Congregational brother, that he would return the following week and deliver a course of lectures against slavery.

One of his lectures was to be on the "Golden rule argument." Mr. B. left word with one of our brethren to ask my consent for Br. C. to lecture in our meeting house. Having heard myself that Br. Cummings had not only seceded from our church himself, but had made a false statement in two public newspapers relative to the secession of the Duxbury Church, and had refused to correct it after it was pointed out to him in Zion's Herald of Nov. 8, 1843, by Rev. Samuel Beedle of Duxbury; and having heard also that he was lecturing in one place against slavery and in another against the government of our church, I must confess that I had become somewhat prejudiced against his course; and therefore promptly refused to give my consent in the present state of things. I thought it rather strange that our house should be selected for Br. C. when previous to this the town house had been the place of resort for all classes of Abolitionist lecturers, unless it was to injure us.

And furthermore, believing that Br. C. is an enemy to our church organization, I did not think his coming among us would either advance the interests of religion or of the slave; and if a refusal of the house should bring matters to a crisis, I was then willing to meet the result, for I had long enough been perplexed with the then existing state of things in our church. No farther effort was made to obtain our meeting house for Br. C. He returned and delivered his course of lectures in the usual place. The following week he called on me, as I was absent the week he lectured here, and asked why I took such a course with him. I explained, and then asked him to give reasons for the course he took against me and the church, as he had made such loud professions not to abuse her institutions in his lectures. He said he was obliged to do it here in self-defence. Did he lecture against our church polity in Duxbury in self-defence?

Will not circumstances arise in other places which will justify the same results? Br. C. informed me that I had very much hurt my reputation and influence in the course I had taken, and now, said he, if our church divide on me be the responsibility. This denunciation showed that he had learned the state of our church during his week of precious memory among us. Well, for the comfort of Br. C. I would say that some fruit has appeared since he closed up his labors among us. The harvest has not as yet been great. A few have withdrawn from two or three of the four so called pro-slavery churches in this town. I have heard of none being made Abolitionists by his labors here, neither can I say that he is the direct instrument of the few recent secessions. But it does appear by a private slanderous letter, which he wrote to Mr. Burrage, his confidential friend, since he took his departure from us, in which he traduced my character, and then gave Mr. B. liberty to circulate it privately to my injury, that he designed that the seed he sowed here in self-defence should take deep root and bring forth a plentiful harvest. This letter shows the true spirit of the man.

It will be noticed in due season if circumstances require it. Had it not been for this attempt to stab me in the dark, I should not have associated the name of the Rev. Hiram Cummings with this communication. It is evident that Br. C. is out against the present organizations of the Congregational, Baptist, and Methodist Churches, and that in order to be true, consistent Abolitionists, in his view, we must leave these churches. This doctrine may be clearly inferred in his article in the True Wesleyan, No. 40, headed, "The withdrawal of Rev. Hiram Cummings and the Duxbury Church." And if called for, I think I can deduce other evidence which will show that Br. C. has other business in community than the alone abolition of slavery.

In closing this communication I would ask if the great body of whole-hearted working and voting abolitionists in this state do not belong to the Congregational, Baptist, and Methodist Churches. And do not most of these brethren, in their various churches, believe it their duty to retain their present church relations, and labor and pray for their erring brethren, the apologists for slavery, rather than coward-like to desert their brethren almost as soon as their eyes are opened to the great evils of slavery, and the battle begins to wax hot. Yea, would it not be sin against God and the slave to secede in the present conflict under the pretence of getting clear from the responsibilities of slavery? Then where is the propriety of our employing lecturers and paying them out of our own pockets, who think it the duty of all Abolitionists to secede from their several churches, in order to be consistent with their professions? For this very doctrine was advanced at our late Convention in Fitchburg, and applauded by one who stands in high places. Some of us think that we have denouncers and dividers enough of churches at present from another quarter, and shall we tolerate this in our own agents? For one I think it is time that we look into this business. I have nothing personal against Br. C., but think the cause of the church and slave both call for these few hints.

Horace Moulton.

Leominster, May 4, 1844.

Advertisements.

Robert Merry's Museum.

A MAGAZINE FOR THE YOUNG, published monthly, at one dollar a year. Edited by the author of Parley's Tales. The subscriber would call the attention of parents and teachers to this monthly Magazine for youth which is published by them, as being the *best* work of the kind which can be placed in the hands of those under their care. The popularity of Mr. Goodrich, the Editor, as a writer for the young, is too well known to require any introduction from us. The work has now entered upon its seventh volume, and in order to place it within the reach of every young person, and particularly into schools, we have been induced to make the following offers to clubs.

One copy of the Museum one year,		$1.00
Four copies,	" "	3.00
Seven "	" "	5.00
Fifteen,	" "	10.00
Thirty-two,	" "	20.00

One copy of the Museum one year and the FIRST SIX VOLUMES of the work, bound uniformly, only *three dollars!*

We respectfully solicit from each person desirous that their children should acquire early a taste for reading, an examination of the work. Specimen numbers sent gratis.

Address BRADBURY & SODEN, 12 School St.

May 15. tf

LADIES' DRESSES

DYED FOR ONE DOLDAR ONLY!

AT the MALDEN FANCY DYE HOUSE, office No. 70 Cornhill, first door from Court St., Boston.

☞ The Proprietors of this establishment continue the business of DYEING and CLEANSING, in all its various branches. They have in their employ the best Dyers and Finishers that the country affords, and feel confidence in warranting entire satisfaction.

*** All Prices as low as at any other establishment whatever, and satisfaction given or no charge made.

May 15. tf HAVEN & SIMONDS.

FURNITURE, FEATHERS, &c.

J. M. DOE, 55 to 65 Cornhill, having made large additions to his former well selected stock of FURNITURE, FEATHERS, LOOKING GLASSES, MATTRESSES, &c., is now prepared to sell them at a great reduction from former prices. Purchasers would do well to call. Every article warranted as good as recommended. Particular attention paid to packing goods for transportation. Feb. 15th, 1844.

WATERMAN'S PATENT

PNEUMATIC SHOWER BATH AND IMPROVED BATHING PAN, at 85 Cornhill, 6 Brattle, and 73 Court Streets. Those about to adopt the healthy practice of daily ablution, will find the above the easiest, cheapest, and quickest method of performing the operation.

Those on the eve of housekeeping will find at this establishment every thing appertaining to the kitchen department, with catalogues to facilitate in making their selection, and are respectfully invited to call. NATH'L WATERMAN.

April 17. ly

REID & RAND, BOOK AND FANCY JOB PRINTERS, No. 3 Cornhill, over the Methodist Book Store. All orders neatly and promptly attended to.

ANDREW REID,
GEO. C. RAND.

April 24, 1844. islm

AGENCY IN EUROPE.

AN EXPERIMENT.

THE subscribers, in order to secure to themselves, and consequently to their numerous customers, every possible advantage in the selection of elegant articles of Foreign Dry Goods, have resolved to incur the expense of a Resident Agent in

LONDON AND PARIS.

By this means they will be able to offer a better style of Goods at Retail, as low as the usual Wholesale prices.

To prepare for this Splendid Stock of Goods, their warehouse has been enlarged and entirely remodelled, in a style

UNRIVALLED IN EXTENT,

elegance, attractive beauty, and convenience, by any other in the United States. In

RICH DRESS SILKS

AND

SHAWLS,

they offer a most extensive assortment, of very rare and beautiful styles and colors, and as low in price as more common articles can be obtained elsewhere. Particular attention will be given to the selection of

RICH DRESS GOODS,

for Ladies' wear, and a beautiful variety always kept on hand.

Also, a very large stock of

STAPLE DRY GOODS,

embracing, as nearly as possible, every article for Ladies' and Gentlemen's use, expected to be found in a complete Dry Goods Store,

AND THE PRICES WILL BE INVARIABLY LOW.

They will continue to give much of their attention to the

CARPET TRADE,

and house-keepers will find that this is emphatically the place to buy.

They have now two very spacious Halls, devoted to the sale of Woollen Carpets, and have leased the

TABERNACLE IN WINTER ST.

erected last season, and fitted it for an Extensive Depot for

Painted Canvass Carpets.

The stock of rich

BRUSSELS,
IMPERIAL THREE PLY,
INGRAIN, and
PAINTED } CARPETS,

is larger and better than any other in the city, *and we can sell a better and more beautiful Carpet for the same money.*

We earnestly invite all citizens and strangers to visit our Establishment. We shall freely show our store and goods, whether they desire to become purchasers or not, and endeavor in every way to render our Warehouse more worthy than ever of its former liberal patronage.

ONE PRICE STRICTLY ADHERED TO.

HENRY PETTES & CO.

224 *Washington St., Corner of Summer St.,*

BOSTON.

March 27. ep4teop4t

CUSTOM SHOE STORE.

No. 16 Central Street, (New Block,) Lowe

B. TEBBETTS would invite the attention of his friends and the public to his extensive assortment of *Boots, Shoes, Rubbers, Hats, Caps and Umbrellas*, which he will sell at low prices and warrant to give satisfaction.

Particular attention will be paid to measure work and repairing.

Lowell, March 13, 1844.

FARMERS' WAREHOUSE, And Seed Store.

DAVID PROUTY & CO.,

Nos. 19 and 20 North Market, and 20 Clinton Street, Boston,

HAVING in their connection an active and experienced Seedsman, whose attention will be wholly devoted to this branch of their establishment, and having made arrangements with experienced growers for seeds raised by them, they trust that they shall be able to supply their customers with such articles, and such only, as shall merit their patronage.

Particular pains being taken to procure *those only which are good and true* to their kind, they feel confidence in offering to the public the following, viz:

GARDEN SEEDS.

Early Turnip and Long Blood Beet.
Sugar Beet and Mangel Wurtzel.
Long Orange and Large White Carrot.
Red, White, and Yellow Onions.
Ruta Baga, and Turnips in variety.
Cabbages, Cauliflowers, and Broccolis.
Summer and Winter Squashes.
Cucumbers, Melons, &c.
Tomato, Egg Plant, and Peppers.
Early Brown, Early Dutton, Sweet, 12 row, and Tuscarora Corn.
Hill's Extra Early, Early Washington, Dwarf Marrowfat, and Dwarf Blue Imperial Peas.
Early China, Marrow, Mohawk, Six Weeks, Horticultural, Saba, Case-Knife, and Cranberry Beans.

FLOWER SEEDS.

We have also on hand a general assortment of Flower Seeds, among which are Double Germanaster, Double Balsam, Dwarf Rocket Larkspur, Candytufts, &c.; and almost every other kind worthy of cultivation.

GRASS SEED.

Herds Grass, Red Top, Northern and Southern Red Clover, White Dutch Clover, Lucerne, Millet, Foul Meadow, and Orchard Grass.

Barley, Oats, Rye, Wheat, Buckwheat, &c. &c.

We are also agents for all the nurseries in the vicinity of Boston, and can supply any Fruit or Ornamental Trees, Shrubs, Grape Vines, Rhubarb, Asparagus roots, Strawberry plants, Dahlias, &c.

AGRICULTURAL IMPLEMENTS.

We also manufacture and keep for sale a general assortment of *Agricultural Implements*. Prouty & Mears' *Centre Draft Ploughs* of every variety of pattern, and adapted to all kinds of soil and culture. Cultivators, Seed Sowers, Hay and Straw Cutters, Harrows, Corn Shellers, Sugar Mills, Shovels, Spades, Hoes, Partridge's and Wyman's Forks, Rakes, Scuffles, Sausage Cutting and Filling Machines, Hedge Shears, Bill-hooks, Garden Trowels, Syringes, Pruning Knives and Saws, Sickles, Scythes and Snaithes, Axes, Hatchets, Draft, Trace, Cattle-tie and Halter Chains, Yokes and Bows, Pick-axes, Iron bars, Post spoons, &c. &c.

DAVID PROUTY & CO.,
Farmer's Warehouse,
19 and 20 North Market St.

Feb. 28.

NEW LIVERY STABLE IN NEW BEDFORD.

THE Subscriber has opened a LIVERY STABLE on Elm Street, No. 10 where he keeps as good Horses and Carriages to let as any other stable in town, and also good horse-keeping.

N. B. No Horse let on Sunday, unless in cases of necessity.

New Bedford, March 26, 1844. Alanson Gammon.

April 3. tf

Martha's Vineyard, Holmes' Hole.

An excellent place of resort during the Summer Season.

THE Subscriber has taken one of the best houses in the place suited to the accommodation of *Boarders*. It is situated on the main street, a few rods North of the Packet Wharf. It overlooks the entire harbor, and presents a commanding view of the Vineyard Sound, the great commercial thoroughfare. By way of distinction, the house is called the UNION HOUSE. Persons wishing to spend a few days or weeks in retirement, by the sea shore, among a temperate, hospitable, and strictly moral people, can find a pleasant home at the Union House.

The proprietor is prepared to supply his boarders with Boats, Fishing Tackling, &c., and will be in readiness to accompany them on excursions to Gay Head and elsewhere. Holmes' Hole is not excelled if equalled in facilities for *Bathing* and *Fishing*. Most kinds of fish taken during the season. Expenses moderate.

Communication with New Bedford, Falmouth, and Nantucket, daily by steamboat and packet. For character of house and place, refer to Rev. J. C. Goodridge.

Holmes' Hole, April 24. tf ALBERT WEST.

HOLMAN'S

GENTLEMEN'S FURNISHING STORE, and Suspender Manufactory, *Nos. 11 and 13 Washington St., Boston.* Hats, Caps, Gloves, Shirts, Stocks, Scarfs, Bosoms, Collars, Socks, Drawers, Suspenders.

N. B. J. B. Holman is General Agent for the sale of "Holman's Nature's Grand Restorative."

April 24.

CHAS. B. ROBBINS has just received from the manufacturers, a first rate assortment of Ladies and Gentlemen's Spring and Summer BOOTS and SHOES, 221 Main Street, Worcester.

April 17. eptf

BOARDING.

MILTON DAGGETT, No. 1, Suffolk Place, Boston—Permanent and transient Boarding. Gentlemen and Ladies visiting the city, will find good accommodations. ly May 1.